55240

A COURSE

IN

PERSONAL MAGNETISM

SELF-CONTROL

AND THE

DEVELOPMENT OF CHARACTER

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INTRODUCTION.

Personal Magnetism is that quality in man which attracts the interest, confidence, friendship and love of mankind.

The intention of the writer of this Course has been to convey in simplest form the secret of personal power to the understanding of the reader. He has tried to show how the reader may succeed in enjoying the fruits of his study here and at once; not when hopes have withered and powers of enjoyment have faded, and when knowledge is shorn of its usefulness, but now when such knowledge can be put to personal advantage.

The students of this Course say that the writer has succeeded. They say that the strict avoidance of theoretical discussions in this Instruction has helped them to grasp and apply the principle of Success, and that this Course satisfies where more pretentious, more ambiguous, more discursive theses have failed to please or instruct.

The writer, therefore, rests on the testimony of his students, making no apology for the intentionally personal and simple tone of the Instruction.

PREFACE BY THE AUTHOR.

I suppose the wish that is most common to men and women is the wish to attract others, because for the man this means power, influence, wealth, success; and for the woman it means social prestige, popularity, satisfaction, love. It is a good wish; let that be made clear at the start. It is not debasing to aspire to influence. It is not a mean ambition to desire wealth; because wealth itself is but a means of increasing one's usefulness. Go back a score of years or more in your memory and you will recall that the great and influential men and women of the world were pointed out to you as examples worthy to be followed. They were shining lights in the eyes of those older than you. Your parents and teachers spoke of them with respect, and wished that you could follow in their footsteps and reach the heights they had attained. Were they in error in so exalting human character? I do not think so.

The great minds of the world must ever be our beacons in our life-journey, and an analysis of the characters of the great ones living and dead yields us the secret of that philosophy of living which made their lives sublime, and full of power. Let me put before you the secret of their attainment.

In the first three lessons of this course I have endeavored to enlighten you on some of the general characteristics of the study of personal magnetism and thus lead up to and prepare you for the specific instruction which follows.

LESSON I.

Recognition of a Force—The Storage Battery—The Presence of Mental Currents.

Recognition of a Force. I want to talk to you in heart to heart fashion, and if my homely similes offend the ultra-scientific, I would ask them to suspend judgment until they have digested this Instruction and noted the effect of applying the teachings in their daily lives. I speak to the greatest number in language easy of assimilation; to the average man and the average woman who want Facts only; to the great general public who are looking for a clue to the betterment of their condition.

* * *

The Storage Battery.—You perhaps have never thought that you are yourself a sort of electrical storage battery, constantly receiving and discharging force; sending out currents of attraction and repulsion continually, sometimes consciously, as when you desire to impress your friends, sometimes unconsciously, as when you make an agreeable or a disagreeable impression upon someone of whom you have taken no notice beyond a look. You are thus acting upon others and being acted upon by others with your will or against your will constantly and continually. That is your first Fact.

* * *

The Presence of Mental Currents.—Now there is a *Force* at work evidently.

Is it the Force of Thought?

No. Because it manifests itself without Thought on your part. It may be, and is, added to Thought.

Is it Electricity?

Electricity is only a name for an unknown Force.

What is it?

It is called Magnetism, because we do not know what else to call it. It may well be called a *mental current,* very like an electric current in many ways. It is a Force which we *can learn* to employ, learn to govern, as we have learned to govern Electricity without understanding its composition. It is a mystery in its source; let us simply accept it as we do the mystery of Life itself, and pass on to the *use* of the Force.

LESSON II.

Characteristics of the Magnetic Individual—A Sense of Rest—A Peculiar Gaze—Always Polite—The Weak Grow Weaker and the Strong, Stronger—The Magnetic Man Preserves Knowledge Not Eager—Works According to Fixed Laws—You Like Him—He Uses Your Force.

Characteristics of the Magnetic Individual.—The first step should be in the nature of a critical observation of the operation of the force through people about us; a noting of essential differences in their characters and the logical effects of certain attributes.

We all know the type of the magnetic man or woman. Women are as magnetic as men, and if I use here men only as examples, it is merely to avoid confusion in grammar; it is sufficient for the student to remember that everything which applies to man in this Course applies equally to woman. In the attainment of Magnetism and influence the sexes are equal.

* * *

A Sense of Rest.—When you are in the company of the consciously Magnetic man, the first effect upon you is one of rest; he is not nervous; he is not fidgety. Following the sense of rest comes to you a recognition of a reserve strength in him somewhere; you cannot place it; you cannot localize it. It is not exactly in his look; nor in his manner; nor in his speech; nor in his actions; but it is there and it seems to be a part of him. That is the point exactly; it *is a part of him*, and a few minutes previously, odd as it may seem to you, it *was* in a small degree, *a part of you!* A little of that strength of attraction which he displays, and of which you are conscious, went from you to him without your knowledge. But never mind that just now.

* * *

A Peculiar Gaze.—Let us examine the man a little more closely that we may get at the secret of the fascination he exercises upon you. First, watch his look. His eyes hold you, but he

is not staring at you. He is not looking into one or the other of your eyes; he is looking *right between them* at the root of your nose. His glance seems to go through you with an intent, boring gaze, but there is nothing offensive in it. You feel that he is not, and could not be, impertinent. Notice also that he does not look at you so when you are speaking; he waits as it were to receive your message, and then sends his to you. When he speaks he looks at you in that intent, masterful way, yet kindly. But he is not self-assertive; he is not argumentative.

* * *

Always Polite.—He listens to you with politeness; he is polite always, but you get the impression of an inflexible will beneath that calm exterior; you sense power in him. He is a man to be obeyed; in a word, the impression he leaves upon you is that of one *who knows exactly what he wants and is in no hurry, because he is confident that he will get it.* Ah! now we have it in words. This accounts for his calmness, his security. Knowledge is power, and he *knows* that he rests his case upon the laws of Cause and Effect.

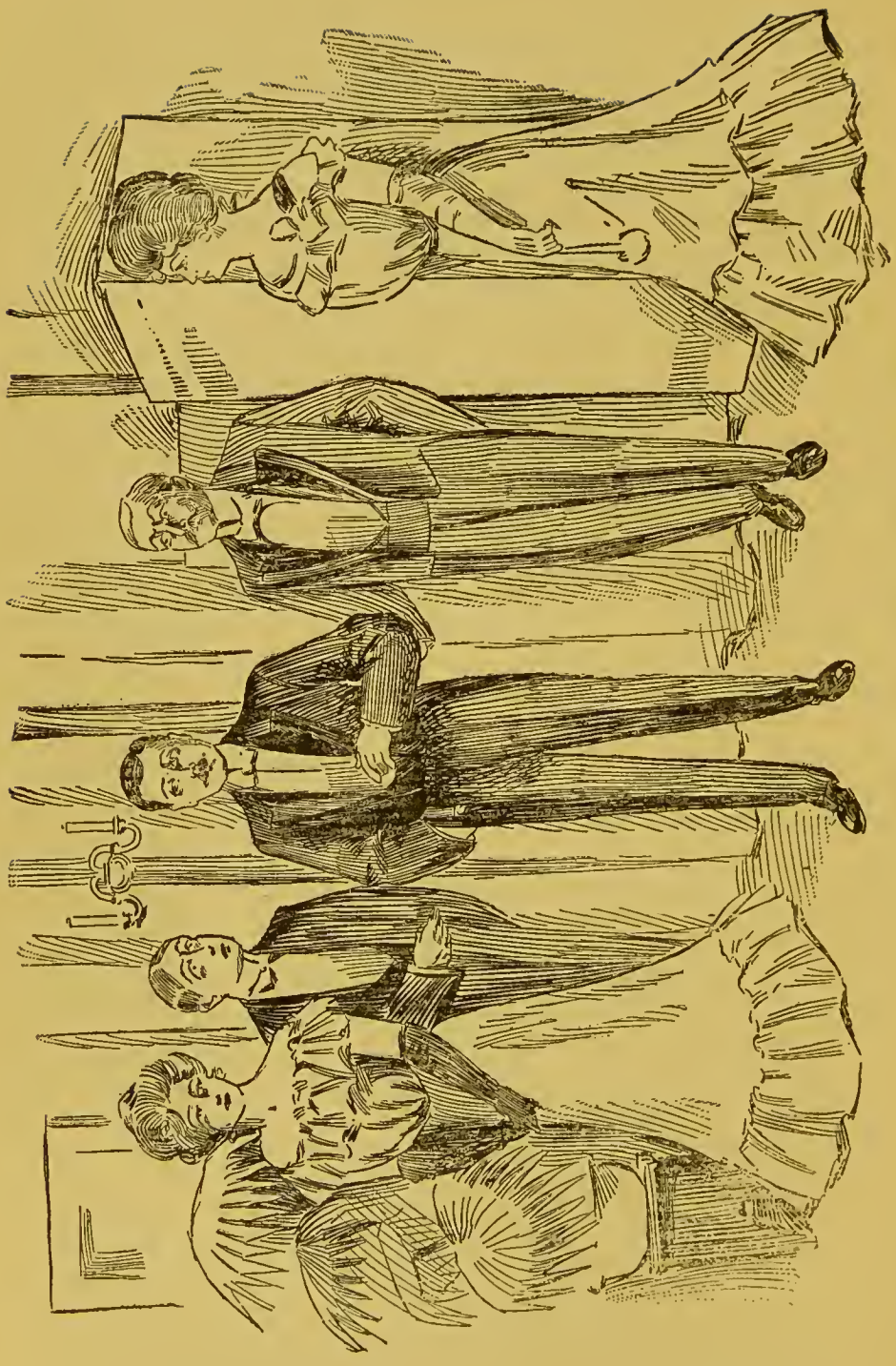
* * *

The Weak Grow Weaker and the Strong, Stronger.—It is Law that the Positive must and shall act upon the Negative; that the Negative shall feel and admit the power of conscious strength; i. e., shall surrender something of magnetism to the strong. "And from him that hath not, shall be taken away even that which he hath!" Do these words carry a new meaning to you now in the light of your present knowledge? Wonderful words. True in Law as well as true in sentiment.

The Magnetic Man Preserves Knowledge.—Now let us dissect his conversation. Does he impart any information to you? Very little, and nothing whatever that could be construed as at all self-assertive or vain; what he gives, is usually of no importance, though you seem to feel that it is, while you listen.

* * *

Not Eager.—Now again, remember this adjective. He is not *eager.* He rather makes you feel that if he *chose* to do so he could say much. So he piques your curiosity a little. But he does not impress you as *purposely mystifying you.* Not at all. His eye is too frank for that, and if you know him for ten years you will find that he never lays conversational traps for you to



A MAGNETIC PERSONALITY OFTEN DRAWS ITS FORCE FROM OTHERS.

seek to extort your admiration. As a fact, his plane of thought is above admiration. In his early days, when he was learning, as you are learning now, how to acquire personal magnetism, he was perhaps pleased with the evidence of his power which the frank admiration of his acquaintances gave him, but he has outgrown that. Yet, he has outgrown it; no man ever stands still. There are always heights of endeavor beyond; we never reach the summit.

* * *

Works According to Fixed Laws.—When this man brought to himself popularity, influence, wealth or success, he accepted them; took them as his right; as the logical sequence to the operation of the Law of Cause and Effect, and went on. He did not stand still. He brought Wealth to him in just the same way as he brought popularity to him, by Government. He governed by Magnetism; he attracted men; he wanted wealth; he attracted wealth because he wanted it.

You Like Him.—But we are going too fast. This is a stage beyond our Lesson. What impression has this magnetic man left with you? Just this, that you wish to see more of him because you feel that he is in sympathetic touch with you in some mysterious way which you cannot define. You have "taken" to him, as nurses say of their babies, and you do not get rid of his influence even after you have parted.

* * *

He Uses Your Force.—Now if you go back in mind to your conversation you will find, though you did not notice it at the time, that *you* were the one who told what you knew; you were the one who sought to please; you were the one who gave. Yes, that's it exactly; you gave; he received. Had he willed it otherwise, he in his strength of conscious knowledge, and you in your weakness and unpreparedness; you would have been compelled to receive from him whatever he chose to give of impulse, of command, of opinion. Had he wished to do so, he could have swayed you as the wind sways the rush in the marsh. Why? *Because it is the Law,* and he knows the Law while you do not. But he did not wish it at that time; he merely permitted himself to make a pleasant impression upon you; he did so, because he knew his power, and taking a little magnetism from you, he left, as the bee takes hone. from the flower and goes his way.

LESSON III.

Characteristics of the Non-magnetic Individual—He is a Grumbler—He Depresses—The Reason—Admits Failure.

Characteristics of the Non-magnetic Individual.—Do you know the non-magnetic man? This is a good place to put him on paper in contrast to the strong personality of whom we have just been speaking. He irritates you; if you are peevish yourself, he intensifies your irritation; if you are morbidly inclined, he deepens your gloom; if you are happy, he is something of a drag. Yes, he is a weight; you are called upon to lift him. He is asking for sympathy; he says he is misunderstood; he has a grievance against fate, against the weather, against some person.

He Is a Grumbler.—He is discontented; he is a babbler; he tells his secrets; he wants to share his troubles with you; he is the creature of impulse; without reserve; without calmness; without judgment; without poise; without attractiveness. Oh, flatter him, and let him go. Get rid of him. You can reach him most easily through his love of self; pamper it and get rid of him—that is your thought; you put it at once into execution, and get him off your mind.

* * *

He Depresses.—You are glad when he is gone. He has drawn upon you terribly because *you did not know how* to safeguard yourself against his influence. Had you known, you might have not only saved yourself a loss of magnetism, but you might have drawn something even from his weakness if you had wished it.

The Reason.—Now what is the reason of his lack of attractiveness? It is as simple as A, B, C. He is a dependent; a negative; he has grievances; grievances! Can you fancy the magnetic man of whom we have just spoken as a man with a grievance? Can you picture it? No, the thing is absurd. Your magnetic man is a power because he has subdued his circumstances, because he has held an attitude of mind which governs circumstances, which controls environment.

Admits Failure.—Look at the other side of the picture. Here is your non-magnetic man a failure, by his own confession, though he does not know it perhaps; weak, complaining, inviting failure by his attitude of mind; a spendthrift of thought, a waster of energy; such a one is doomed to failure by the Law; the unalterable Law of Cause and Effect. "From him that hath not." Here are your two types. Study them well and carefully. The first is your model; the second your warning. As a golden rule to heed it may be dinned into your ears, *"Don't air your grievances. Seek not sympathy or flattery. Recognize the force in every desire and make that force your own."*

LESSON IV.

GOING INTO SPECIFIC INSTRUCTIONS—THE NATURE OF MENTAL CURRENTS—EXTRACTING POWER FROM DESIRE—PLENTY OF FORCE ON EVERY HAND—THE METHOD OF OPERATION—SECRECY IS YOUR INSULATION——RESTRAINT DOES NOT MEAN DULLNESS—EVIDENCE OF STRENGTH IN DESIRE-FORCE—MYSTERY—EFFECTIVE USE OF MYSTERY BY GREAT MEN—USE FORCE FROM THE OTHER MAN—A CAUTION—SEEK ALWAYS TO AVOID FLATTERY.

GOING INTO SPECIFIC INSTRUCTIONS.—How did your model become magnetic? What did he do with himself, and how was the effect produced?

Natural questions these. Let me answer them as simply as I may. But let us drop the example and apply the instruction directly to you as an individual that it may make a deeper impression upon you.

* * *

THE NATURE OF MENTAL CURRENTS.—*Desire, in any form, is a mental current laden with power*—just the kind of power which the magnetic man has over his fellows. When I say "mental current" I speak literally. I am not merely using a figure of speech. All desires work on the plan of electric currents and are governed by similar, if not the same, laws of attraction and repulsion.

* * *

EXTRACTING POWER FROM DESIRE.—When you realize that from any form of desire you can extract its power, magnetism, you have, as it were, discovered a gold mine in your own garden. For desire is ever at hand. It manifests its source in many ways. You waste the force and thus weaken your power of attraction when you give way to desire. You discharge magnetism which you should store up in order to attract the good things of life.

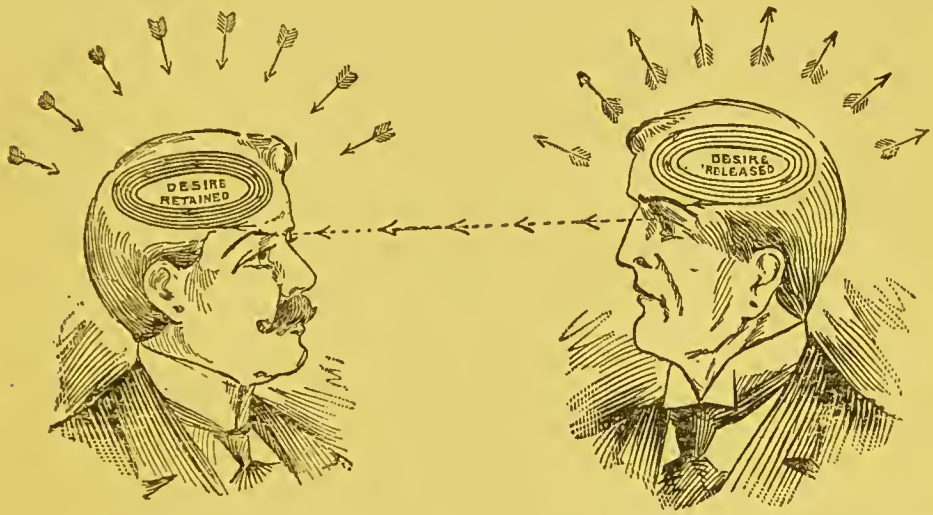
* * *

PLENTY OF FORCE ON EVERY HAND.—When you learn to look upon desire, not as a stumbling block, but as a stepping stone, your success in life is assured. The force of desire is

manifested by many varieties of mental currents such as impatience, anger, dissipation, indulgence or vanity. The last is perhaps the most weakening of all. It takes such insidious forms that often a man does not realize that he is deliberately seeking to gratify vanity in some obscure form.

* * *

THE METHOD OF OPERATION.—The plan of procedure now, then, is upon feeling a desire current, to hold it within you—to *refuse to gratify it.* By this conscious effort of your will you



FORCE ACCUMULATED ALWAYS ATTRACTS. FORCE RELEASED IS WASTED AND NEUTRALIZED.

insulate yourself against weakening discharge of force and at the same time *create a condition of attractiveness* which will remain so long as that desire is not neutralized by being gratified.

Let us first take up a very common but extremely weakening form of vanity current—the desire to surprise.

SECRECY IS YOUR INSULATION.—First, understand the value of secrecy. When you come into possession of a piece of information, no matter how trivial, which it would please you to impart to an acquaintance, *keep silent,* because this is your first attempt to practice the *evolution of magnetism from repressed desire.* This secret of yours is *a unit of mental magnetism* stored up in your brain battery, and this secret held begets a force which draws more force to it from without just as your money in a bank draws

interest. The more secrets you store up in your mind, the greater repression or insulation you are exercising; so the greater your command over your impulses; so, the greater the store of your reserve-force, unwasted, unspent; ready to be of service to you in important enterprises.

* * *

Restraint Does Not Mean Dullness.—Never fancy for a moment that this habit of repressing impulse will bring about a condition of dullness in which desire will be obliterated. The effect is the reverse; the desires become of tenfold strength and force, as a dammed-up river increases its pressure upon the banks—and then, when you are ready to use the power *it amounts to something*. It has become a Force indeed.

* * *

Evidence of Strength in Desire-Force.—You have never analyzed the force of a desire perhaps. Think a minute. The desire to convey a piece of news to a friend may force you to jump into a cab and rush pell mell into his presence. That *must* be a strong force in operation which can drive you to this activity. Well, the point is that you want that force *yourself*. Keep it. You need it if you are to attract to yourself the satisfaction and success you crave

* * *

Mystery.—The next point is that the world yields authority to those whom it cannot understand. The deep river is silent. Who shall penetrate the depths of thought of the magnetic man? He is a mystery; you cannot gauge him because he will not permit it. He is unfathomable. You too must be a mystery; you must not be vulgar or advertise yourself in any way. To be in any way bizarre in conduct is fatal to true power. It is not the eccentricity of genius which attracts us. We revere the genius *in spite of* the eccentricity. Be careful, you my student, that you do not confuse the interest of idle curiosity which likes to be amused with the true respect which we feel for that which is beyond our comprehension. Therefore *leave your acquaintances in the dark* concerning your attributes and opinions so far as is possible. Pique their interest in this manner, for example: Your friend comes to you with an important piece of information. In the old days you would have expressed the liveliest surprise. You will

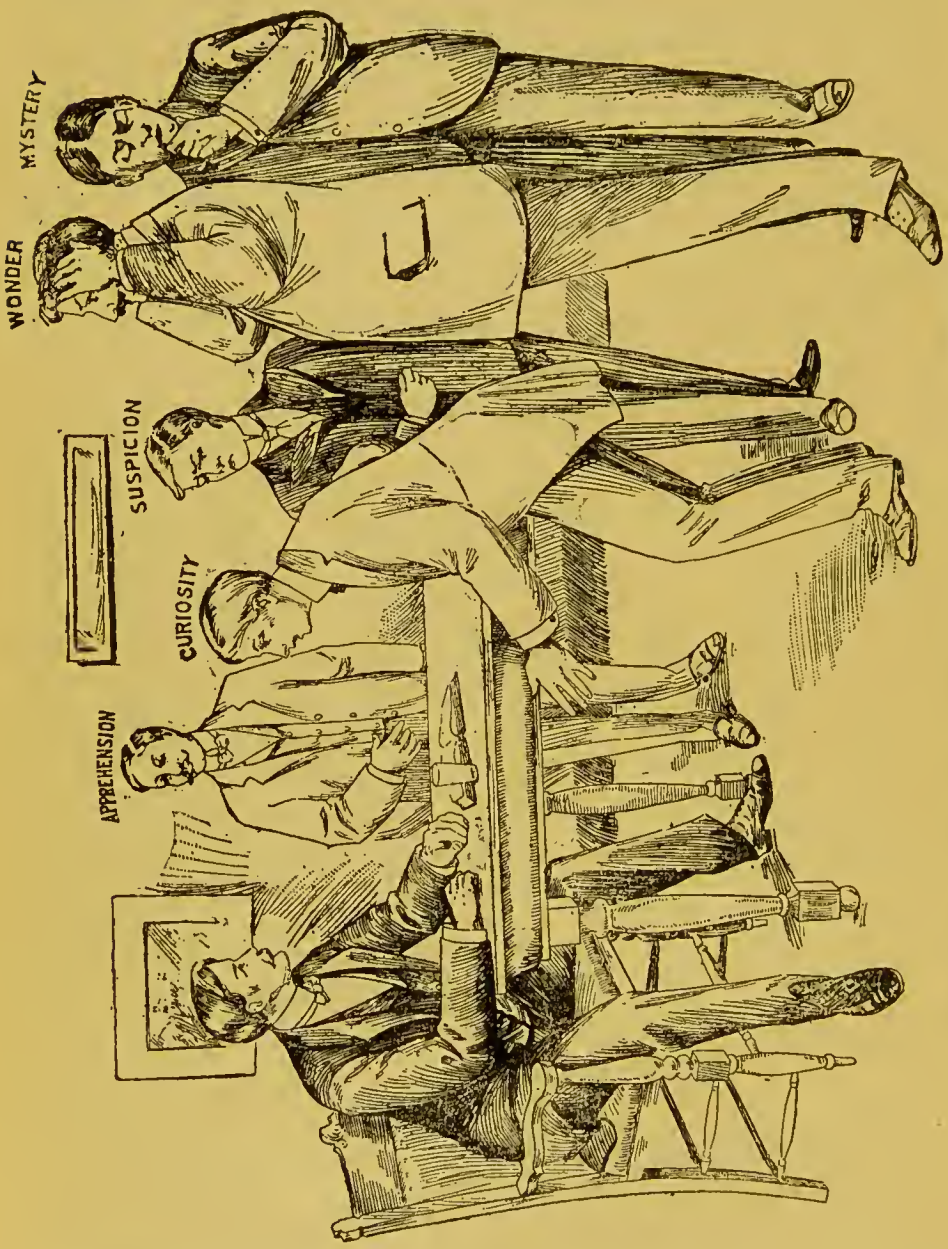
change that. You will now receive the news kindly, but calmly, almost without comment, and the effect upon your friend will be one of astonishment that what has so deeply affected him has made so little impression upon you. You must show him that you are not uninterested, but he learns from your reception of the news that you are less easily thrown off your mental balance than he. Perhaps he had not noticed it before. What is the result? He recognizes in you a poise of character which he had not given you credit for. It makes him curious. Ah, you are beginning to gain his respect. You are a mystery to him.

* * *

Effective Use of Mystery by Great Men.—The great leaders of men in history, when in sore straits, and in danger of losing their supporters, have often held their doubting henchmen together, and drawn united action and loyal support from the malcontents by the charm of personal mystery. No doubt many of you remember Charles Stuart Parnell, the Irish leader in the English House of Commons, the "uncrowned King" as they called him in secret. He occurs to me as a more appropriate example of the penetrating force of personal magnetism than even Napoleon, Wellington or Gladstone. In America James G. Blaine more nearly approached him in personal sway over the hearts and intellects of his followers than any man of his generation. To his closest friends Parnell was ever a mystery. Even Gladstone, his ofttime opponent, admitted his charm, his force, his simple directness of command. Parnell spoke very little; always to the point. His voice was never harsh or loud. If ever one man governed by the influence of secrecy and silence it was this man, holding in one hand the reins which guided the most rebellious and discontented faction ever gathered in a parliament. We are not concerned with the circumstances of his fall. He rose by intelligent self-confidence; by the exercise of the repressive influence, the force of Potential Magnetism.

Use Force from the Other Man.—The third point for you to remember here is that silence does not mean for you unsociableness; by no means; it is only the right word in the right place; the *habit* of withholding; the habit of steadfast thought. Draw out the *other* man. Remember here that as long as you are a mystery to your acquaintances, you are a power. Should you gratify their curiosity, to return again to the

electrical discharge simile, you have permitted an exchange of currents, a satisfaction which means, electrically, neutralization.



IN TRYING SITUATIONS GREAT MEN OFTEN HOLD THEIR SUPPORTERS ABOUT THEM SOLELY BY THE SUBTLE POWER OF MYSTERY.

You have both given and received, and the condition of attraction has ceased for the time. But by preserving always the mystery, by refraining from gratifying the curiosity you are yourself the attraction; you the magnet; they the steel.

A Caution.—Caution is necessary here for the over-enthusiastic and heedless student. Do not forget that you *must*, especially at the start, use great discretion, judgment and tact in all your experiments. It would be almost fatal to your success if the purpose of your changed demeanor were discovered. Do not let it be at all apparent that you desire to obtain and hold information which would satisfy either active or latent curiosity. Never openly seek to arouse curiosity. I suppose it is needless to tell any student never to talk about his studies, aims and desires in this line for that would put your listener ever on his guard. In talking thus of yourself you are violating the first rules of the study of personal magnetism—that of *conserving personal information* and gratifying vanity.

Seek Always to Avoid Flattery.—The attractive or magnetic man never talks of himself. The result is that he is more talked about, admired and approved than if he devoted all his cleverness to arranging little conversational coups intended to flatter his vanity.

The student may say: "This does not apply to me. I never seek flattery." Then you are the one in a thousand. All people seek approbation in some form, to a greater or less degree. Those who seek it most eagerly get the least, because they do not retain and conserve the force which attracts that form of mental current.

LESSON V.

THE TREMENDOUS FORCE OF DESIRE FOR APPROBATION—GUARD AGAINST THIS LEAKAGE—YOU WILL SOON NOTICE A GREAT CHANGE.

THE TREMENDOUS FORCE OF DESIRE FOR APPROBATION—HOW TO CONSERVE AND APPLY IT. Everyone can look back on his weaker moments and recognize the desire to tell something which

THE FORCE IN DESIRE FOR APPROBATION DRIVES MEN AGAINST THEIR JUDGMENT TO SEEK THE SLIPPERY PATHS OF FLATTERY.

he felt would directly or indirectly impress people with his importance, cleverness or uniqueness. This is the desire for approbation. It is a dominant *force* in human nature and is even noticed in animal life. It is nothing to be particularly ashamed of because it is natural. Its importance to us lies in the fact that it

is a strong force which we have allowed to work against us. When the average man has a chance to tell something which will redound to his credit, is he not almost *irresistibly impelled* to tell it? Does he not impatiently seek the first opportunity to tell it? Ninety-nine people out of a hundred are like that. They don't realize that that desire for approbation is one of the strongest of Nature's subtle *forces*. They don't realize that it *drives* them often *against their will* and always against their sober thought, better judgment and good taste. Above all they do not realize that this subtle but almost irresistible force is a *"mental current"* that could be used for their own immense advantage instead of allowing it to "discharge" flashily like the electric spark from the static machine leaving them so much weaker than before.

* * *

Guard Against this Leakage.—Do you then, student, take heed of this: Check your desire for approbation at every turn. Let it not be satisfied even in the smallest thing. If it is hard to do this, that only proves that you are holding a strong force within you. A force which yearns and struggles to unite with its opposite outside in some other mentality. If that condition is held, then you have a state of attraction.

* * *

You Will Soon Notice a Great Change.—It will not be long after you begin to put into practice these ideas already given, until you will notice a marked change in yourself. A growing self-respect, an unconscious dignity, a feeling of power. After each conscious repression of desire-force you can *actually feel* the power in your very nerves. Next you will notice a difference in the attitude of others toward you. A greater desire on their part to seek you out, to talk and to be with you. You can always hold and increase this condition by remembering the rule of "unsatisfied curiosity." Keep your friends wondering, but *do not* let them know that you do so intentionally.

LESSON VI.

How to Use Antagonistic Forces for Your Own Benefit—Recognizing the Available Force—A Splendid Exercise for Absorbing Energy—You Rise Above Temptation.

How to Use Antagonistic Forces for Your Own Benefit.—In the foregoing lessons it is shown that impulse or desire is a force, the very kind of force you would like to exert in influencing others. You must clearly understand now, if you do not already, that every desire is a mental magnetic force, either positive or negative; that it seeks to unite with its opposite—to be satisfied—just as the positive pole of the magnet attracts the negative pole of the steel. To the student who doubts the strength of these forces, let me point out the case of the drunkard. What can drive a man against his will and every instinct of his moral self—save a tremendous though subtle force? In this instance the force is temptation—a strong form of desire. I will tell you how you can trick this vicious force so that, like the Japanese wrestlers, you can use the strength of your opponent against himself.

* * *

Recognizing the Available Force.—You have learned to recognize the magnetic value of secrecy and the suppression of vanity. Now I want to impress upon you that *all temptation is a blessing in disguise.* The intelligent student of Personal Magnetism will *welcome temptation* in any form because he has learned that to "bottle up" its wanton force within himself is to add to his mental magnetic storage battery or Personal Magnetism. It adds to his power of attraction. But to yield to temptation, to satisfy the desire, to "shoot the spark" as it were, neutralizes the attractive condition and weakens the battery. The safeguard, the insulation of your mental battery, is knowledge, the particular kind of knowledge you are deriving from these lessons.

* * *

A Splendid Exercise for Absorbing Energy.—I will now give explicit information regarding the *method of conserving energy.* Suppose you feel yourself attacked by a desire or temp-

tation of some kind. Ordinarily it would annoy you, to say the least. But now you recognize and *welcome it,* as just so much

THE MAGNETIC MAN WELCOMES FORCES THAT OTHERS DREAD, BECAUSE HE CAN EXTRACT A PRECIOUS POWER THEREFROM.

new force for your battery—so much capital. Now concentrate your mind on this desire—get the benefit of its *full force* and

then begin very slowly to inhale a long full breath to the extreme capacity of your lungs. This should occupy about eight seconds. As you draw in this breath repeat mentally to yourself, *"I now consciously appropriate the full force of this desire."*

Then hold the full breath for the period of about eight seconds and repeat mentally, *"I now consciously absorb this force and it is henceforth my own property."*

Lastly, exhale the breath for eight seconds slowly and evenly, repeating mentally, *"I now have perfect balance and poise with which to control the magnetic force I have been storing."*

This may be repeated several times if desirable.

I give this breathing exercise not only as a suggestion to fix the idea of appropriation, absorption and poise, but also because it is now generally believed among mental scientists that there is a very close relation between the lungs and the emotional nature of man.

* * *

You Rise Above Temptation.—I wish to impress the point right here that temptation loses its power over you the moment you realize that you can trick it; rob it of its force and use that force for your own ends. Thus, at a step, *you are placed above temptation*—a position men struggle all their lives to reach.

To make the point still more clear, let us compare temptation to a bombshell. It falls near you with lighted fuse. Knowing its nature and construction you act quickly and intelligently. You pluck out the fuse. Then the power of the bomb is yours to use as you see fit. The ignorant man would have allowed the explosion to take place and suffered the results.

LESSON VII.

THE TIME REQUIRED FOR APPRECIABLE RESULTS—SOME EFFECTS NOTICEABLE AT ONCE—AS AN INSTANCE—WHAT YOU SHOULD DO.

THE TIME REQUIRED FOR APPRECIABLE RESULTS.—Some student may say that the foregoing lessons are too simple; that he wants something more mysterious and complex. To him I merely say: "Follow instructions and see for yourself. You can learn in no other way." He would be unreasonable indeed who would expect a radical change in his character to be brought about immediately on practicing any exercise given herein. These lessons show you the law governing this subject and thus give you the chance to grow without hindrance. Give the sunlight a chance at the plant and the plant will thrive. It does not jump at once into full bloom—it must have time to develop naturally. In the case of the student the light is let in to him through the explanation of the law, and so surely as he takes *advantage of the law,* so surely will he grow.

* * *

SOME EFFECTS NOTICEABLE AT ONCE.—Usually the new student notices the effects of his development in about four or five days. A sensation which comes almost *immediately*, however, is one of increased self-respect and self-confidence. After each conscious retention of the force of a desire an actual physical sensation of power and fullness is noticed in the brain and nerves. This is not at all like conceit or vanity. It is not assertive in the least but simply restful and re-assuring. Let the beginner criticise himself frankly. Do not make the mistake of laying the blame for your lack of attraction upon the selfishness or bad taste of others. Whatever the fault has been, be sure it was all yours.

* * *

AS AN INSTANCE.—Watch yourself closely as you meet your friends to-day. There is Mr. B now. For some reason you have always wanted his admiration and close friendship. You feel that he does not take an interest in you; that your company does not

satisfy him. Examine your past conduct toward him for the reason. You find that *he* has been the receiving battery while you have been the one to "shoot your spark" to him, weakening yourself each time in your effort to satisfy your conscious or uncon

THE NON-MAGNETIC MAN WASTES HIS POWER THROUGH IGNORANCE OF THE LAWS OF ATTRACTION.

scious desire for approbation. Do you get it? No. Does he get yours? Yes. Does he endeavor to get it? No. Perhaps you can now refer more intelligently to the principles of conserving forces explained in the foregoing lessons. B is drawing force from you instead of you drawing it from him.

What You Should Do.—Stop. You are on the wrong tack. Ponder on the philosophy of the principles already set forth. Let B alone for a few days. Practice intelligently the conservation of these forces which you have been throwing away. Have you done anything to-day that it would flatter you to relate? *Keep it to yourself.* Bottle it up resolutely. It seems easy, but your habit of letting these little sparks fly for the momentary satisfaction it gives has grown strong upon you. Time and again you will find them escaping your vigil and each time leaving you flat, foolish and non-magnetic. Conserve the desires of the flesh as well as the desires of the mind. This is not merely the old doctrine of self-denial. It is the scientific law of the force, mental currents. It is *not* difficult to follow because with an intelligent understanding of the law you can now see that you are doing far more than merely resisting a force. You are making that force your own. *You capture it,* and can use it as you see fit.

LESSON VIII.

THE STUDY OF EFFECTS—A PHYSICAL CHANGE NOTED—A PECULIAR RESULT.

THE STUDY OF EFFECTS. Some students may here ask, "Suppose I do capture all these forces, catching the force within each mental and physical desire as it comes, and storing all this energy, what effect will this have?"

The energy you have thus stored attracts its opposite from other people as surely as positive electricity attracts negative, and even without conscious effort on your part. Your face, your manner and your actions will unconsciously change. You will find the good things you formerly sought in vain, *drifting toward you* unsought. They are bound to come. It is the law of attraction. When good things are coming your way don't be too impatient. Don't grumble if "the particular good thing" you have been wanting doesn't jump at you. It will come.

* * *

A PHYSICAL CHANGE NOTED.—When a man begins to develop his magnetic personality on the lines suggested, his body actually undergoes a physical change. His eye is brighter, his skin clearer, his carriage more erect and the expression of lurking fear, of worry, of embarrassment, of depression, leaves his face. He is no longer the unfortunate *object* of the subtle forces of human nature. He is a conscious *force* himself. The world, so far as he is interested in it, appears to him in a new light. He slowly begins to realize his power and because he himself *knows* and understands this thing he is satisfied.

* * *

A PECULIAR RESULT.—When the student has reached this stage he should ever be on his guard against the danger of leakages. To even speak of this precious consciousness of power would be to lose much of it. A peculiar phenomenon I may mention and one which only the shallowest thinker will consider a discouragement is the fact that as you acquire this power, and

"fortune" seems at last to have turned in your favor, the things which you have sought in vain and which now are drifting toward you *have lost some of their value in your eyes.* This does not make the true student unhappy. Quite the reverse. He glories and finds satisfaction in his *sense of power.* Remember there are other desires greater than those you now entertain

LESSON IX.

HELPFUL SUGGESTIONS FOR PRACTICAL APPLICATION—THE CENTRAL GAZE—HOW TO GAIN EASE AND SELF-CONFIDENCE—THE MAGNETIC HANDSHAKE.

HELPFUL SUGGESTIONS FOR PRACTICAL APPLICATION.—THE CENTRAL GAZE. After the student has thoroughly fixed in his mind the theory of conservation of the force within mental currents and the resulting state of attraction, it may be well for him to remember a few novel but effective suggestions which will help him to put his new knowledge more quickly into effect.

Let us first take a case where it is desired to make a favorable impression under difficulties. Suppose you are about to have an interview with a man whose personality has always oppressed you. Let us say that he is one of the big, blustering, bold-eyed, bull-necked kind, a man of weight in his community, but entirely without the finer sensibilities, and as thick-skinned as he is cruel. For a refined, sensitive person it is misery to deal with such a man, especially if favor or concession is to be asked. Coarse natures love to make the cringing ones cringe the more. But to our point. You can deal with this type very handily. Your previous knowledge and training in the conservation of forces guards you from any attack he could otherwise make upon your sensitiveness through your weakness or vanity. You therefore appear before him in a true and modest light, feeling with justice that you could represent yourself far more favorably if you cared to. This very knowledge is a force that will show in your face in spite of yourself and will go far to impress or repress the opposing force you are about to encounter. With your consciousness of reserve force you quietly and confidently begin your conversation. Let no sign of eagerness, uneasiness or anything but pleasant, easy quietness and unobtrusive self-assurance be apparent in your manner.

* * *

THE CENTRAL GAZE.—When you are talking look him directly *between his eyes.* That is, at the root of his nose. Imagine that you are looking at a minute speck at that point and that

you see the weak spot in this man's character (for all such coarse people are mean and weak, really) and then you must talk to that speck of a man *between his eyes* and *look calmly* as you do it. Don't glare or scowl. You will find him soon shifting his eyes uneasily. Make him look at you; make him keep his eyes on yours while you are talking. But when *he* talks, shift your

A HARD INTERVIEW MADE EASY BY A KNOWLEDGE OF THE LAWS OF MENTAL CURRENTS.

gaze. Look at his waistcoat, his boots, anything but his eyes. Listen respectfully, and the instant *you* begin to speak again, seek out that little speck between his eyes. Do none of these things conspicuously. Do not let him get an idea that you are testing anything on him. *Calmness* is your key-note.

That man will remember you. Whatever the result of your interview you may rest assured that he will remember you; that you have done the best that could be done; that you have made

more of an impression on him than he likes to admit even to himself.

* * *

How to Gain Ease and Self-confidence.—An exercise which will give you great ease of manner, pleasing address and confidence in yourself is that of practicing alone upon imaginary people. You should be absolutely alone where none can see or hear you. An open field is the best place, but locked securely in your room you will be comparatively safe from observation.

AN INTERESTING AND BENEFICIAL INTERVIEW WITH A "LIVE GHOST."

Spend five minutes first in taking very slow and deep breaths —inhaling to the full capacity of your lungs and exhaling very slowly and evenly. Then get up smartly on your feet and address an imaginary person of your acquaintance. You may use your own image in a mirror or depend entirely on your imagination for a figure. You can, of course, say anything you like, no matter how extraordinary, but you must think out each sentence beforehand. Then address the image in strong, full, con-

fident tones. Round out each syllable and dwell upon it. Let your words ring out—straight from the chest. Point your finger, pace the floor, use impressive gestures, do and say anything you would like to do and say were the person addressed actually present.

This is a splendid exercise. It will develop self-confidence in anybody and its effects will be noticed in many indirect ways, which I have not the space here to mention, but which you will recognize at once.

A half hour of this unique work whenever you feel depressed or need stimulation of your self-confidence will produce wonderful results. The student is also often helped toward definite material results by thus using the power of auto-suggestion, through the forcefully spoken word. Ask for what you want—demand it as if you owned it.

* * *

The Magnetic Hand-shake.—The hand-shake is also an important matter in meeting people. Looking him pleasantly between the eyes grasp your friend's hand firmly, well up around the back and palm. Don't shake his fingers. After a quick, warm pressure draw your hand away, passing your fingers down his palm and off at his finger tips if possible. It is the natural grip of cordiality and must have its effect.

LESSON X.

THE CULTIVATION OF THE MAGNETIC GLANCE—THE MIRROR EXERCISE—THE EFFECT.

THE CULTIVATION OF THE MAGNETIC GLANCE. After the student has learned and demonstrated to himself the value of the conservation of mental currents, he really needs but little other help. Still a few aids to development may seem important to some students and I will mention some.

In the preceding lesson, the method of gazing at a point between the eyes of the person addressed is described. For the sake of convenience we will refer to that method as the "Central Gaze." Do not make the mistake of using this promiscuously on any and all occasions. It is solely for the purpose of making yourself impressive when you wish to be so. There is such a thing as being oppressively impressive, and this is to be avoided. Use your force with tact and discretion. Pleasantness is attractive. Be pleasantly impressive. When you are trying to please, as in ordinary social intercourse, let your face wear an interested expression. Do not indulge in perpetual smiles, than which there is nothing more undignified, but practice and assume such an expression as comes to your face when you are witnessing a scene in which you are quietly interested. Use the central gaze frequently, but "back it up" with a dignified pleasantness. You thus give a combined impression of good humor and power.

* * *

THE MIRROR EXERCISE.—Here is an exercise that will aid in the development of an effective gaze and expression. Place a small mirror on a table before you, or stand before a large mirror with your face about 15 inches from the glass. With a pencil or some other dull pointed instrument, make a little dot or dent on the root of your nose directly between the eyes. This mark will remain about ten or fifteen minutes, and is for the purpose of assisting to concentrate your attention and gaze. In looking at your image in the mirror, focus your gaze unfalter-

ingly upon *that spot* between the eyes. Remain *perfectly motionless,* gazing fixedly at the central point. Try to keep from winking. When you feel impelled to wink, simply raise the lids

READY FOR AN EXERCISE. CULTIVATING A MAGNETIC EYE.

a little instead; the relief to the nerves is nearly the same as if you closed the lids. This exercise should not be continued longer

than fifteen minutes. Beginners may find it difficult to even sit *perfectly motionless* for five minutes, but this repose and nerve control should be learned if the student wishes to develop fully.

* * *

The Effect.—The early morning is the best time for this exercise, when the brain is fresh and the body is rested and nerves relaxed. Start in with a five minute exercise and gradually lengthen it each morning, one minute per day until you can do the full twelve or fifteen minutes. After about three days you will begin to notice the power and steadiness in your gaze. You will note the weak shifting gaze of other people. You will note that even those with a bold gaze look into the one or other of *your eyes* and that they shift uneasily when you calmly apply the central gaze of which they are of course unconscious. This central gaze strangely enough gives you the effect of looking right through or into the center of the head of the person looked at. At the same time it relieves you from the gaze or expression of his eye.

The mirror exercise just described, rapidly develops a powerful and magnetic eye. The eye is the window of the soul and among psychic sensitives thoughts are often read from eye to eye. You cannot be too careful to develop a masterful eye. Should it happen that the student habitually wears glasses, the effect of the exercise is still the same, but more care should be used not to strain the eyes. The fact that you wear glasses does not materially weaken your ability to cultivate your gaze, and indeed, sometimes adds impressiveness.

LESSON XI.

THREE PRIVATE METHODS OF DIRECT RADIATION OF THE MAGNETIC INFLUENCE—(1) MENTAL PHOTOGRAPHY—(2) SOLAR-PLEXUS METHOD—(3) THE MUSCULAR METHOD.

THREE PRIVATE METHODS OF DIRECT RADIATION OF THE MAGNETIC INFLUENCE.—In each of these three methods the first step necessary is the "retirement into silence." This means that the student is to retire to a quiet room, free from disturbance, place himself in a comfortable position, sitting or reclining, and give himself up wholly for about ten minutes to absolute passivity, both in body and mind. Every muscle should be relaxed and every disturbing thought banished. When the student feels that he has accomplished this, he is ready to take up any of the three methods of throwing his force out into active service on his behalf. I will describe the three methods:

* * *

(1) MENTAL PHOTOGRAPHY.—After getting into the calm and passive state sit at a table and write a terse suggestion very plainly on a white sheet of paper. For instance, write:

"I *will* that my troubles with John Jones cease," or "I *will* impress So-and-So favorably," or "I *will* that So-and-So be impelled to do this." After writing your desire plainly and briefly, sit back comfortably and gaze fixedly at it, concentrating intensely, yet with calmness, on the meaning of the lines before you, breathing slowly and deeply meanwhile.

This is Mental-Photography. The theory is that forceful mental currents are thus most perfectly formed. If you begin with reasonable and simple requests of a general nature, such as desire for a gradual improvement in Health, an improved and strengthened character, a better memory, a sweeter temper, you will probably succeed from the start, and as you develop you can make your demands more definite and go more into details as in the examples just mentioned. So long as you ask for things which do not in any way, directly or indirectly, *conflict with the*

rights or happiness of other people you will meet with a degree of success based upon the sincerity and intelligence with which you adopt your instructions.

* * *

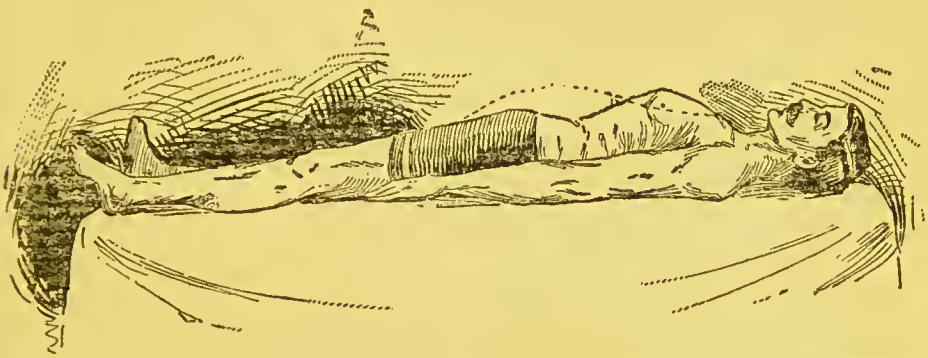
(2) SOLAR-PLEXUS METHOD.—The solar-plexus is the great

MENTAL PHOTOGRAPHY. FORMING, ABSORBING AND RADIATING A THOUGHT FORCE.

nerve center in the spinal cord situated behind the pit of the stomach. Some scientists claim, and with very good logic, that this is really a brain—the abdominal brain—and that it not only controls certain involuntary bodily functions, such as breathing

and heart pulsations, but also the emotional nature of the individual. A few mental scientists now look upon the solar-plexus as a veritable, magnetic center or nerve magnet capable of affecting, or being affected by, the personality of others. These scientists operate as follows:

After going into the silence and becoming properly passive they lie prone upon a couch, having first removed all clothing which binds or hampers the movements in any way. Taking in a deep breath, they expand the chest, drawing in the abdomen at the same time. Then holding the breath they collapse the chest, forcing the air into and thus distending the abdomen. Collapsing the abdomen will again fill the chest if the breath is still held.



STIMULATING THE SOLAR PLEXUS FOR THE RADIATING VIBRATION THEORY.

With each breath the chest and abdomen are each collapsed and distended, alternately five times rather rapidly. A rest of half a minute follows and the act is repeated. Another rest of half a minute and it is repeated for the third and last time.

The attentive student can readily see that this exercise acts directly upon the solar-plexus, giving it a stimulating internal massage through the movement of adjacent organs. The mental side of the idea is that the desire to be gratified must be *held calmly in mind* during the exercise, and that the stimulation of the solar-plexus or nerve battery sends out the thought in vibrations which take effect upon the more or less receptive nervous organism of the other persons who are concerned.

Much is claimed for the effectiveness of their system, but whatever its virtue in affecting others, it certainly has a remarkable effect upon the student so far as giving him poise, calmness and relief from depression are concerned.

(3) The Muscular Method.—The third and last method may seem to you rather bold in theory. The theory is that all force, whether expressed as Intelligence, or Mind, Gravity, Electricity, Muscular action, etc., is the same in essence, differing only in forms of expression. On this theory the student, after going into the silence, stands erect and contracts every muscle in his body to a state of intense rigidity so far as he is able to do so. Here, then, certainly is force, generated but unused. But the mind of the student is fixed intently upon the desire to be gratified. He is powerfully *willing* its fulfillment. At the same time he assures himself that the physical force-expression (the rigidity of his muscles) is changing into a mental force-expression. He is holding the thought that as the force oozes from his tiring muscles it goes out from him in the mental form of his desire and in that form acts upon the personalities or conditions concerned. This has been tried upon general business conditions with marked success. Each morning for a week a friend of mine practiced this exercise with the thought, "Business will improve" and the result was successful.

"Why didn't you keep on?" I asked.

"I don't know," was the frank reply, and the student would probably render such a response himself. A wonderful truth, tried, proved and successful is often neglected because its very simplicity induces a lack of faith.

LESSON XII.

FAITH ASSISTS, BUT NOT ESSENTIAL—ACQUIRED FAITH—SUCCESS THROUGH PSYCHICALLY PROVOKED IDEAS—IDEAS OFTEN THE CONNECTING LINK.

FAITH ASSISTS, BUT NOT ESSENTIAL.—Even in the foregoing exercises in Personal Magnetism, Faith, though not essential, adds much to their effectiveness. I realize how hard it is for the beginner to have faith in things he knows nothing about and therefore take this occasion to give a word of advice on the subject.

* * *

ACQUIRED FAITH. SUCCESS THROUGH PSYCHICALLY PROVOKED IDEAS.—You probably admit that Faith would help you along faster, but say you have no faith. Even without Faith you can develop in Personal Magnetism, but with Faith you can do better. Therefore, let me tell you that if you really desire the advantage which Faith would give, you can get it merely by *refusing to consider doubt.* That is not so hard as it seems. The fact that you are studying shows that you are anxious to learn. Therefore, you are willing to follow instructions. It won't hurt you or weaken you in any way to refuse to consider doubt at least. Look upon that as part of your task, and remember that to refuse (even temporarily) to consider doubt is practically the same as to have faith, and can be done by anyone who is sincere in his desire to learn. Many a student has been helped over rough places by adopting this "negative" plan of acquiring faith and I have yet to find a sincere student who cannot operate it successfully. The intelligent Mental Scientist does not claim that the methods just described are alone in themselves wholly sufficient to bring about satisfactory results. Faith without work avails nothing, the Bible says, and work without faith is about as useless.

* * *

IDEAS OFTEN THE CONNECTING LINK.—These methods assist in arousing a powerful psychic vibration in favor of the earnest student. If he then hold his mind open, and watch for *ideas,*

he is on the road to success. The good usually comes to him first in the form of fortunate ideas. These being the direct result of the psychic activity evolved by purposeful act of the student. The idea is thus the connecting link between the psychical and the material and it only remains for the student to develop the opportunities created for him by his thought, or more exactly, *the opportunities drawn to him by his desire.*

LESSON XIII.

THE CONSCIOUS DEVELOPMENT OF WILL-POWER—THE BASIS OF WILL-POWER DEVELOPMENT—THE MOST EFFECTIVE METHOD OF APPLICATION.

THE CONSCIOUS DEVELOPMENT OF WILL-POWER.—In practicing the conservation of wanton mental-forces, as described in the earlier lessons, the Will-power of the individual is unconsciously developed. But a conscious development is nevertheless desirable, as it tends to further increase the self-confidence of the student and is bound to show itself in his face and manner even though he may not realize it.

THE BASIS OF WILL-POWER DEVELOPMENT.—It is sufficient to say that the purposeful accomplishment of any difficult thing, no matter how unimportant, strengthens the will. Begin with some trivial thing like trying to draw simultaneously a circle with one hand and a square with the other, upon a sheet of paper. Make up your mind to do it just for the purpose of accomplishing it. When you have at last succeeded, sit back and absorb the consciousness that you have conquered something by Will-power alone. Add this consciousness to your storage-battery and proceed to something more practical—perhaps some knotty problem of your domestic life. *Make up your mind to do it.* Use all the consciousness of force you have been storing and don't give it up. Each time you win, you are much stronger than before.

* * *

THE MOST EFFECTIVE METHOD OF APPLICATION.—The man of most effective will-power is not he who clenches his teeth, hardens his muscles, scowls fiercely and goes at his task in a brutish fashion. He may succeed, but he is wasting energy and cannot compete with the quiet, intelligent, calm, and confident man. The latter goes at his task deliberately. He meets failure with a smile and contentedly and patiently goes at it again, *believing* in his own power to succeed. With him this work does not mean a fight, as with the other man, it means merely a period of intelligent activity with only one possible result—Success.

LESSON XIV.

METHODS OF ACTIVE PROJECTION—LACK OF NECESSITY FOR SAME—RELATION BETWEEN MENTAL AND MATERIAL—A PROCESS OF INDUCTION—PROJECTING FORCE THROUGH AFFIRMATION—SOME PREPARATION ABSOLUTELY NECESSARY.

METHODS OF ACTIVE PROJECTION. LACK OF NECESSITY FOR SAME.—In reviewing this course which I am now about to bring to a close some student may say:

"You have made me understand clearly enough how to be passively attractive, how to store up this power which draws to itself, but what I want to know is, *how can I actively project it?*"

Of course, I could refer him to Lesson XI, but I understand. He wants something even more immediate and personal.

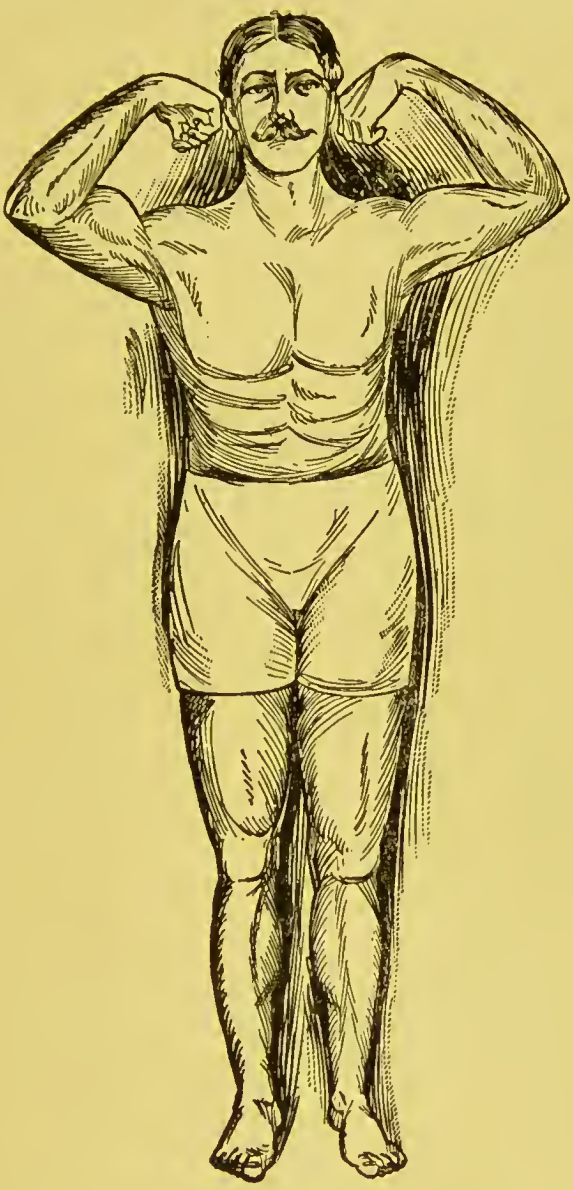
For all ordinary purposes, it is not necessary to actively project this force. The fact of its residence and conscious restraint within you is sufficient to proportionately attract and accumulate a most gracious offering of interest, confidence, love and respect from your fellow-men without an aggressive effort on your part. These offerings which in themselves are a rich reward, bring also in their wake more material favors. They open up the more conventional and material channels which you have been vainly trying to open up directly. You failed in this attempt because you did not realize that the control of material things *must* be obtained by an intelligent or harmonious approach through mental channels.

* * *

RELATION BETWEEN MENTAL AND MATERIAL.—As an illustration let me use the metaphor of a lake with a beautiful island in the center of it. The island represents some material thing you desire—wealth for instance. The water of the lake represents surrounding mental conditions. Your natural desire is to rush pell-mell for the island. You find yourself floundering in the water—mental condition. A seemingly intangible, but nevertheless an effectual barrier. To get to the island you must

learn to swim. That is, you must learn how to master the laws of mental surroundings before you can reach material results.

While I cannot sympathize with the student's impatient desire for an active projection of his force, when he understands the



THE MUSCULAR METHOD, OR DIRECT TRANSMUTATION OF PHYSICAL INTO PSYCHIC FORCE.

slower but much surer passive method, I can cover the point he raises.

A Process of Induction.—Adopting the proved electric theory that to pass a current near another conductor arouses a sympathetic current in that conductor, let us say you wish to impress or influence a new acquaintance.

Fix in your mind the fact that he is an instrument through which mental currents pass; that you are an instrument which not only generates but receives and holds fast those currents which you desire.

You may then proceed deliberately to "draw him out" conversationally, using the Central Gaze judiciously. Devote all your tact and skill to do this *unobtrusively* while at the same time you firmly hold all your own force and as it were "draw yourself in." By passing mental currents before him in the form of adroit questions or suggestions you arouse sympathetic currents within him, disclosing his likes and dislikes and by conversationally stimulating and satisfying these with a constant undercurrent of subtly expressed approbation, you soon have him thoroughly in vibration with you. That is, he likes you and he would rather be in your society than not. Do not make the mistake of using cheap flattery. Only the shallowest are affected by that, but generate in yourself a current of *genuine* kindly interest. You can do this by forcing other interests out of your mind.

With your understanding of the laws of induction and attraction existing between mental currents you will find that the practice of drawing people to you becomes a fascinating *science*. You will not draw them because you want them particularly, but merely to exercise your power and study the working of the law under varying circumstances.

* * *

Projecting Force Through Affirmation.—Another method of active projection of influence is through *Affirmation*. For instance, if you are at a social gathering and desire that some certain one present seek an introduction to you of his own accord, the following procedure might be used with variations to suit circumstances. It has been found effective by hundreds of experimenters when conditions are not actually in opposition.

Single out the subject of your experiment. Pass within his range of vision as often as possible without being obtrusive. Use the central gaze calmly and pleasantly every time he looks at you.

At the same time repeat mentally as if addressing him, "You want to meet me. You want to meet me."

Make this a forcible affirmation and seek to send it out to him, as it were, through your eyes.

Some Preparation Absolutely Necessary.—Of course, no method either of active or of passive attraction is of the slightest value if the student lets go of his own accumulated force. That is, if he neglects the constant preservation of force, as described in the earlier lessons. Further, neither is it advisable or even reasonably possible to employ any direct methods such as those just mentioned, until the student has digested and become proficient in the general principles of the science outlined in the foregoing lessons.

A price must be paid on everything, and in the case of the attainment of personal magnetism the price is the absolute suppression of vanity in any and all its countless forms.

LESSON XV.

CONCLUSION:

Just a few words at parting. I have enjoyed writing this Course. I think it is complete and gives you just the information it was meant to give. A word of warning. Beware of bad habits.

Bad habits are among the greatest destroyers of Personal Magnetism. Anyone who is a slave to any bad habit, either mental or physical, may credit the cause of his lack of magnetic personality largely to that fact. Bad habits are a force, and come under the general head of Temptation. They may be dealt with as described in a previous lesson, their force abstracted and stored within you and their evil effects obliterated. And now as a final word of explanation remember this:

You have learned to conserve and project this Force which we call Personal Magnetism. You must never forget that you can make yourself proof at all times by a mere effort of the will against the mental approach of others who might draw force from you. You are proof against such drafts when you are positive; self-contained. All through this Course of Lessons I have impressed upon you, without stating the fact in so many words, that you are learning to make a Force that is without individuality or intelligence in itself, a part of your individuality, a part of yourself *by the imposition of your will upon it.* Know, then, finally, that Personal Magnetism is most potent when Force and Will act together in harmony and in unity and become one product.

THE END.

Mind Reading.

The Second Part in Series "B"

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No. 5. Zoism.

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Course in the Art of Mind-Reading.

Part I.

Muscle-Reading.

Lesson I.

It is intended that these Lessons shall form in every sense of the word a complete Course in Mind-Reading, the sustained idea being to teach the student how Mind-Reading is performed so that he can accomplish the feats himself. Although the student is throughout referred to as of the male gender, it must be borne in mind that in the cultivation of this power women are fully as apt as men, and sometimes far surpass men in brilliance of results. These Lessons are so plainly written that a child can digest their meaning, and put in successful practice the directions given. We have divided the Course into two parts; the first part being devoted to what is erroneously called Mind-Reading; the second part dealing with the genuine performance.

The pupil is advised to master both branches of the study, beginning with the muscle-reading AS THE BEST POSSIBLE PREPARATION for the performance of the feats of genuine Mind-Reading or Telepathy which follow.

The experiments must not be hurried over; nor must too many experiments be tried on one evening. When either brain or body is fatigued it is not well to experiment at all.

You will remember that you are about to engage literally in a process of education; the education of a sense; and the advance must

necessarily be gradual. Do not expect too much. Do not be cast down if you fail. Do not be surprised if others of the company surpass you in achieving quick results. Some children learn to read more quickly than others, do they not? So we, who are merely children grown, do not show an even development in the education of of this, the sixth sense. There is one comforting fact which you are ever to bear in mind. It is that you CAN do these things eventually. There is no one of ordinary intelligence who has not latent in him this ability to read the minds of others. But objective education has dwarfed the importance of mental communion, and like any human faculty which is permitted to rust, the sixth sense has dwindled into impotence. We are startled sometimes by unmistakable evidence of its existence which comes to us in the form of intuitions of calamities which have befallen those dear to us, long before the sad news could reach us by the ordinary mode of transit; but while these "silent" messages startle us, we do not, after the first moment of the shock, seek to unstand that there must be a Law underlying these phenomena, nor do we grasp the significance of the thought that while we may never understand the scope and breadth of the Power, nor know the composition of its Energy, we may learn to use it, nevertheless, as we use Electricity to-day for our convenience, pleasure and profit.

Lesson II.

The first necessity is that you should understand the difference between true and false Mind-Reading. To this end we will take an ordinary experiment in popular Mind-Reading, and show that it has not necessarily anything to do with mental communion.

The performer is securely blindfolded, and led out of the room. During his absence the rest of the party decide upon some article, let

us say, a knife, hide it in a well concealed place in the room, and when they have resumed their seats, the performer is recalled. Upon re-entering the room he says:

"I wish someone who knows exactly where the article is hidden to let me take his hand, and if he will keep his whole attention fixed, first upon the place where it is hidden, then upon the article itself, I think I can find the place and name the article. I wish the other people in the room to assist me by also concentrating their minds upon the article, and I have no doubt we shall get quick results. The person whose hand I take must agree to give his whole attention to this undertaking, and I should prefer that you select one among your number who is sensitive in his or her nature, and who has the power of concentration well developed. Now, if you are ready, let us begin."

Then some one of those who saw where the article was hidden will put his right hand in the left hand of the performer, and the latter will use the impressions he receives from the muscular contractions of the hand he holds to guide him little by little to the spot where the article is hidden. In case he does not immediately receive a clue in which direction to move, he makes one step forward quickly, saying in some excitement, "Think now; think. Keep your mind upon the place. Think only of the spot selected!" The effect of this sudden admonition is to make the guide impart unconsciously a vibratory motion to his hand which serves as a sufficient clue to the performer. This vibration takes one of two forms at first. It may be in the form of a slight OBSTRUCTIVE motion, a pull back, which acts as a check to the performer, and which tells him at once that the direction he has taken is wrong; or it may be a firm lead going WITH the performer and supporting him, but in either case, the movement of the hand is the performer's KEY to the direction to be taken. He studies the vibration of the hand he holds. Remember that the guide is not aware of the fact that he is assisting the performer. The guide, in perfect

good faith, is keeping his eye and his attention intently fixed upon the whereabouts of the missing article, and just in proportion to the degree of the guide's concentration upon the feat to be performed will be the strength of the vibrations his hand communicates to the performer. The more he is absorbed in the performance of his duty, the more unconscious assistance will he give the performer. This is perhaps, to you who have witnessed the remarkable performances of the trained muscle-readers (their blind-fold drives, finding of pins hidden under carpets, discovering names in closed books, etc.) a much too simple explanation of the manner in which the results are attained, but we can assure you that while Mind-Reading and mental communion are facts which we shall deal with in due course, this explanation of "popular Mind-Reading" is the correct one.

The explanation of how it happens that the guide unknowingly gives this clue to the performer is also simple, and is expressed in the sentence:

ALL THOUGHT TENDS TO TAKE FORM IN ACTION. You may see this principle demonstrated to perfection in the gestures which accompany the mental conditions of fear, joy, sorrow, hope, anger, surprise, etc. The gestures are invariably automatic; that is to say, the person making them is not conscious of their performance.

The secret therefore of the mechanism of the clue which the guide innocently gives the performer is, Automatic Action, or Unconscious Muscular Activity.

Try a simple experiment to convince yourself that mental action and muscular action are so closely allied as to be interdependent. Think of some object lying to the right of you which you wish to reach. Think of it intently, and your body will automatically incline in the direction of the article thought of. Think intently of an object lying to your left, keeping in mind the thought that you wish to reach that object, and your body will sway to the left.

FIG. 1.—FINDING THE HIDDEN OBJECT.

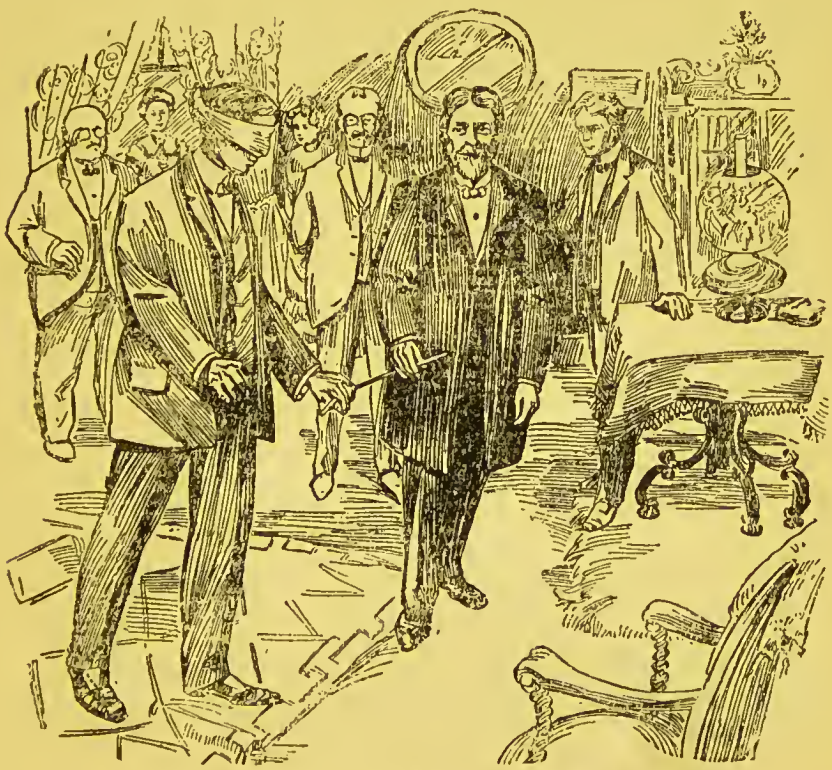

FIG. 2.—USING A WIRE IN MUSCLE-READING.

Lesson III.

Although the explanation of HOW these feats are performed is very simple, you cannot at once successfully perform all the experiments which we shall here set down. Training is necessary. Practice is necessary. You must begin at the beginning and lead on from the simple feat to the most complicated one; to begin with the selection of an object thought of by the guide, and to close with the most astonishing feat of all to the beholder, that of opening a safe, the combination of which is known only to the manager and cashier. We do not know of anything which makes such an impression upon those who witness it as this performance. It makes converts to the Mind-Reading theory at once. It rouses the greatest enthusiasm. It is, of course, not Mind-Reading at all, but muscle-reading, but it would be a great waste of time to try to convince the spectators of that fact. When you have gauged the effect of RESULTS upon an audience, you will not make the mistake of EXPLAINING any of the feats you perform. Your audience will not thank you for your frankness, and you will have the dissatisfaction of knowing that you have spoiled your effects. In the matter of genuine Mind-Reading, you may be less reticent, and even speak freely, because genuine Mind-Reading, though you may learn HOW to perform it, is as much a mystery to-day as it ever was.

It has been made plain to you that the means employed to perform these feats of muscle-reading is the motion of the guide's hand, due to the latter's concentration of thought upon the object to be found. We wish thus early in these Lessons to impress upon you that the ONLY thing you have to learn in this branch of the work is how to successfully interpret these motions. Sometimes you will find your work very easy; sometimes it will be more difficult. Much will depend upon the power of the guide to keep his mind fixed upon

the experiment. In the case of a guide whose attention wanders a great deal, or who has made up HIS mind that he will not help you by keeping his attention fixed upon the performance, you will find the motions or vibrations harder to interpret because they will be much slighter and less noticeable than in other cases. But practice, first with one person, then with another, will make you so quick at reading these signs that you will seem to your audience eventually to be actually leading your guide, dragging him after you, rather than being led by him. Remember that continued practice is necessary to success, and each day you will notice marked improvement in your ability to read the signs of the hand. There will be nothing arduous or wearisome in this practice.

Your advancing success will make of these performances a most enjoyable diverson, as entertaining to the company as to yourself. We should advise you to work at least one month upon the following experiments given in Part I, giving up one hour each evening to their performance at the end of which time you will be able to perform any of the feats of the celebrated Johnstone and Bishop. If you will work steadily for one nonth upon these experiments we guarantee that, however hard it seems to you at first to interpret these clues, you will be a first class "Mind-Reader".

Lesson IV.

There are two things for you to remember. One is that by feigning excitement while you perform these feats you throw your guide rather off his guard, rendering him as impulsive as you seem to be, and so increase the strength of the clue he gives you. The other is that you are not confined to any one means of securing these clues. You were shown above, in the analyzed experiment, how the muscular contraction is transmitted to the hand of the guide, and how by

taking his hand that impression is transmitted to you. But remember that in each and all cases the clues transmitted are of the same nature, and when you have mastered one method, you will easily master others, greatly heightening the effect of your performance by introducing a variety of methods. For instance, instead of giving the guide your hand, you will find that the vibrations are as plainly received if you use a wire, or a cord; he holding one end, and you the other. Or request the guide to place his open hand against your forehead. The strange part of the performances is that after a few trials you are able to recognize at once the MEANING of every motion of the guide's hand. You will know in what direction to move; where to search to find a hidden article, and you will KNOW when you take an object in your hand, whether it is the object thought of or not. We shall explain with sufficient minuteness in these Lessons just what motions you are to look for, and what interpretation you are to place upon them. Finally remember that we have a purpose in insisting that you prepare yourself for one month by the performance of muscle-reading. It is necessary that you develop concentration and sensitiveness, two qualities without which genuine Mind-Reading is impossible. The practice of muscle-reading will develop both qualities in you to a high degree in the shortest possible time.

Lesson V.

For a first experiment the audience selects a certain book from a pile upon the table, and places the book the fourth from the top of the pile. You are acting as the Mind-Reader throughout these performances, and having been properly blindfolded you are summoned to enter the room, one of the company giving you his hand, and acting as your medium or guide. The blindfolding not only heightens the effect of the performance, but assists you to keep your attention

upon the vibrations of your guide's hand, by shutting out your vision of surrounding objects and persons. The first thing for you to do, after impressing upon your guide that he is to concentrate his mind upon the article, is to take a few steps forward or sideways. Wait for clues. Your first clue is the clue of direction to follow. And here is your golden Rule:

FOLLOW THE LINE OF LEAST RESISTANCE. If you take the wrong direction your guide will show it through his hand. If you are right you will feel either no pressure at all, or a confirmatory pull in the same direction. You may take it as a law of human nature that your guide will want you to succeed, and will not refuse to UNCONSCIOUSLY assist you—that is to say, he will not deliberately lead you wrong. You will gradually, and without much difficulty, find that you are intended to advance to the table. Now, having reached it, stoop down with one hand outstretched, groping blindly here and there. If you are wrong there will be a feeling of resistance in your guide's hand, a lifting vibration. If you are right and there is any article beneath the table which you are to pick up you will notice that your guide's hand requires no pulling on your part to make it fall with yours: it even precedes yours. For the experiment we have selected, the finding of the book upon the table, your lead under the table is of course wrong, and the guide's hand will apprise you of this. Now as you rise again gradually to your full height with your disengaged hand waving in the air, you will feel your guide's hand not only ascending with you, but checking you as soon as your hand reaches the level of the table, bearing down upon yours slightly if your hand rises much above the table, relaxing suddenly when you touch the table itself. Your hand travels over the table in search of the article, and again you request the guide to think, "think hard." You touch certain objects on the table, but you are warned by the resistance in the hand you hold that you have not yet reached the right object. Finally, you

lay your hand upon the pile of books, and at once there is the complete and sudden relaxation of the muscles in your guide's hand; an indescribable relief from tension which is unmistakable. After a moment's pause you run your hand up and down the pile of books. For a first experiment you should stipulate that you are not to be asked to do anything very complicated, emphasizing the point that you will try to find some large article, such as a book, and will pass from this to more difficult feats. The guide's hand will indicate to you, again by the sudden relaxation, just when your hand touches the right book, the book selected, and an additional help to you will be the behavior of the audience. You will always find that members of the audience become so interested in these feats (especially if they believe that their own concentration upon the article contributes to the success of the performance) that just as soon as success is attained, and before you have even time to hold the book aloft, a sigh of relief and rustle of skirts will announce to you that you need look no farther.

Lesson VI.

For the next experiment the audience selects a pin during your absence from the room, and one of the number going to the side of the room makes a hole with the pin in the wall in full view of all those present. He silently calls the attention of the company to the place where he has driven in the pin. He then withdraws the pin and conceals it under the carpet in a corner of the room. When this is done, and the audience is fully informed of the whereabouts of the pin, you are summoned to enter, and taking the hand of your guide, or giving your hand to the guide, whichever method pleases you best, you proceed first to find the pin, then to find the hole in the wall, and then to place the pin exactly in the hole made by the member of the

audience. Before preparing to perform this feat it is well for you to tell your audience just what you intend to do; that you will find a hidden pin and stick it in a hole in the wall, &c.—this will simplify the performance for you because you will know what you are going to look for. Only expert performers can successfully go to work without knowing anything of what they will be required to do. You know already what you are going to do in this experiment to find the the pin. You have been told in the first experiment how you will discover that you are to search on the floor for this pin instead of hunting for it in someone's vest, or upon the book-case. The guide's hand will tell you whether you are right in stooping towards the floor or carpet, and once sure that you are right, your reason tells you that the pin will not be left on the surface, but will be hidden for greater mystification under a rug, or under the corner of the carpet. You will have no difficulty in finding the pin, nor in finding the wall, and now you will perform a feat which will seem to your audience very marvelous, and quite unexplainable upon any other hypothesis than that of genuine thought transference. Taking the pin in your disengaged hand you wave it to and fro across a space in the wall, and having discovered by stooping and gradually rising to your full height just about the ALTITUDE of the hole, you make your motions slower and slower until you have located the exact spot in which the pin was first inserted. Even at a first attempt you will find that you can strike within a couple of inches of this spot, and with practice you will be able to drive the pin exactly into the hole. To find this hole you look for the relaxation of the guide's muscles when you strike the altitude; then the hand you hold gives a drawing motion to left or right, followed by another complete pause when you get within a small radius of the exact spot, then a slight tension one way or the other, left or right, up or down, as your pin-point travels in small circles or curves nearer or further from the point aimed at, and finally

a full relaxation and dropping of your hand when the spot is found. Slight as these signs may be in some guides, they are the same in all, and unmistakable in their portent. You will learn to know the meaning of every sign; and success in this work is simply the reward of sharpened observation.

Lesson VII.

The Imaginary Murder is a very effective piece of work, and may be tried next. While you are out of the room the audience selects from its number one to serve as the victim, another to pose as the murderer, and finally the weapon (generally a paper-knife) to be used for the commission of the crime. The murderer first stabs his victim, and then hides the body in one place and the weapon in another, lastly secreting himself from observation. When all is ready you, entering the room, blindfolded of course, will find first the weapon used, then the victim, and finally the murderer. Then, standing the victim in the position he took when the blow was struck you will take the weapon in your hand and, impersonating the murderer, will strike the blow just as he struck it before you remove the bandage from your eyes. It is always essential to the success of each and all of these experiments that the guide you choose shall have an accurate habit of observation, and a good memory, so that he will remember where the various articles and persons are hidden, and will not confuse you by forgetting locations. There will be nothing new to you in this experiment, except the performance of the act of striking the blow. To hold your guide's hand, and discover through it the manner in which the victim met his death is not as difficult as it sounds, and not as wonderful as it appears to the audience. Of course you will derive your information from the guide in precisely the same manner as be-

fore, turning the victim about with the hand that holds the knife, or whatever the weapon may be, and brandishing the weapon here and there while your other hand waits for the accustomed indication that you are right or wrong.

Another very pretty experiment is the forming of tableaux or living pictures. Several members of the audience arrange themselves as a group or tableau, and then disperse to their seats. You, the performer, will first pick out the persons forming the tableau, and then arrange them in their correct positions. This experiment is rendered easy because of the fact that in addition to the clue which comes from the guide there is also the disposition on the part of each member of the group to fall naturally into his right attitude and position.

A more difficult feat, but one which you can successfully perform with a little practice, is to find any number thought of; taking usually the number of a coin or bank-note. You will hold in your right hand a piece of chalk, and the guide you select, who may be any person who knows the number, places the fingers of his right hand on the back of the fingers of your right hand. Then at your urgent request the guide thinks very hard of the first figure in the number, and under this stimulus you trace this figure correctly upon a blackboard, and so with the others, until the full number is written. A better method, because it has a better appearance, is to hold the guide's right hand in your left while you trace the numbers on the board with your right. For this experiment, begin to make your figures VERY SLOWLY. You must be cautious over the first three figures: after that the experiment becomes very easy. If you find that you do not get your clues easily in this experiment after writing, and rubbing out, two or three figures, call for a new guide, requesting the new one to pay very close attention to the matter in hand, and to keep the number, the first number, well in his mind until you have written it: then to concen-

trate on the second, and so on. This will have the effect of fixing the guide's eye upon the motions of your chalk, and the figures it traces will be more easily outlined by reason of this change of guides. Because of his exaggerated sense of responsibility and importance the new guide will be most anxious that you should succeed with him, your success being attributable as you have stated, to his power of concentration. You should bear in mind that this changing of guides is often effective in other experiments at critical times, when you are not making headway, and it is sometimes advisable to change three or four times. Having found one who is very sensitive and responsive, you will make better progress by using such a one whenever possible, remembering, however, that for your early practice the greater number of persons you can press into your experiments as guides the better for you, since you need all the experience in sign reading which variety will give you.

Lesson VIII.

To draw an outline of an animal which some artist in the company has scratched upon a piece of paper, shown to the assembled company, and hidden in his pocket, is an experiment which adds greatly to the marvels of the evening's entertainment. The principle of operation is of course the same as in the last experiment. In this instance it is better however that the hand of the guide be laid flatly upon the hand which you use in the drawing. You will receive your information more directly in this way, and the results will be better

We come now to the most picturesque of all these feats. This is the performance of the "Blindfold Drive," as it is called, and which has been the great drawing-card of all the well-known "mind readers" from the days of Brown and Bishop. A committee is selected, and this committee appoints two of its members to drive to some hotel in

a distant part of the city: to select some name written upon the hotel register, and to return by a different route to the place whence they started. The mind-reader will then suffer himself to be blindfolded by the committee, and taking the hand of one of the two members who have already covered the route, he will be led to a carriage in waiting, will climb into the driver's seat, take the reins in one hand, and the guide's hand in the other, and will drive at a break-neck speed through the streets to the hotel chosen. He will make his way to the hotel office, find the register, turn to the page, and find the name which has been fixed upon. Then he will return to the carriage and drive back to the place whence he came by the second route taken by the two members of the committee spoken of above.

The effect of this performance is very good. The mind-reader, however, calls to his assistance a certain amount of trickery in its execution, and when that trickery is exposed, the performance, shorn of its picturesque features, resolves itself into an exhibition of ordinary muscle-reading. The trickery lies in the blindfolding. The performer either sees UNDER the bandage, or he sees THROUGH the bandage. As a general thing a black silk handkerchief is produced by the performer, ALREADY FOLDED, and pressing this against his eyes with one hand he turns his back to some member of the committee and requests him to tie the ends together. The natural thing for the committeeman to do is to tie those ends together as requested, without insisting upon an examination of the way in which the handkerchief is folded. He comforts himself by thinking that he will tie that bandage so tight that it will be impossible for the performer to shift it, or see under it. But the performer does not want to see UNDER it, if he has been allowed to do the folding himself. He can see THROUGH it, and very clearly, as the pupil can discover at once for himself by a simple experiment. Take a square black silk handkerchief and begin folding at one corner; fold almost to the centre and stop. Now begin folding at the opposite

FIG. 3.—THE BLINDFOLD DRIVE.

FIG. 4.—OPENING THE SAFE.

corner, fold almost to the centre and stop. You have now folded the handkerchief so that one side of it shows a plain surface, the opposite side shows two folds parallel, and almost touching each other. This side of the handkerchief is held to the eyes, and the plain surface is exposed to the view of the spectators. Naturally they think that the handkerchief has been rolled in the ordinary manner, and should be an effective bandage. As a matter of fact the performer is looking through a single fold of silk in the centre of the bandage, and while he seems to those LOOKING DIRECTLY AT HIM to be securely blindfolded, he can really see very comfortably. His vision is scarcely hindered by the single fold of silk, and a drive to any part of the city becomes a very simple proposition. If he does not look THROUGH the bandage he looks UNDER it. To make it seem the more impossible for the performer to employ any trickery in this matter, he usually insists upon placing a pledget of cotton upon each eye before the bandage is put on. The act of bandaging is now performed by some member of the committee, the performer holding the cotton in position with his hands. While the bandaging is being done, the performer frowns fiercely, bringing his eyebrows down to the lowest possible point. He takes care that a portion of the cotton over each eye shall be against his forehead. Now when the bandaging is completed, his frown relaxes, and the result is that as the bandage rises, the cotton rises with it, sufficiently to allow for vision BENEATH. Now if the performer RAISES his eyebrows, the bandage will elevate itself sufficiently to permit him to see objects two feet before him if he throws his head back. To one who has not experimented along this line this seems impossible. It is, however, a fact, and you can satisfy yourself that by following these directions you can astonish your friends by reading from a book without difficulty while you are apparently securely blindfolded. Upon such simple deceptions as this do many astounding results depend.

Lesson IX.

The opening of a safe, of which the combination is known to only two persons in a large mercantile establishment is the very finest feat of cultivated muscle-reading. The successful performance of this feat brings before the eyes of the company and its employes startling possibilities in the way of robbery and loss, and they are so deeply impressed by the RESULT that they are incapable of analysis of the METHOD.

To you who are a novice in the reading of vibrations it is certain that the performance of opening the safe would be impossible. You could not accomplish it. But with practicc all things are possible, and if you will work quietly along the lines laid down in these previous experiments you will be able at the end of one month to open any safe in the country, provided the manager or cashier who knows the combination will give you his attention during your effort. The very importance of the feat will almost certainly secure you an anxious attention on the part of any one of the persons who knows the combination, and you will receive strong clues as you proceed. However, we do not advise you to attempt this feat too soon. It is not necessary to give you any special directions for its performance, because all you will need to succeed in it is the right interpretation of signs which a cultivation in yourself of sensitiveness to these sign-messages will render easy.

You are finally admonished again that to explain HOW a feat is accomplished is to utterly spoil the EFFECT of the feat.

Part II.

Mind-Reading.

Lesson X.

We come now in due course to a consideration of the performance of Telepathy, and hereafter when the word "mind-reading" is used it will mean actual thought-transmission, or thought-reception, as distinct from muscle-reading. In mind-reading proper the operation is purely mental, and is not, as in the case of muscle-reading, in any sense of the word, physical. The principle of muscle-reading is physical contact, whether by hand, by thread, or by wire.

The principle of mind-reading is the transmission of thought without physical contact, and without the aid of any of the senses. Now let us get the meaning of terms clear.

Thought-projecting is the sending-out of a thought across intervening space directly to the mind of another. The person who sends out the thought is the Projector.

Thought-receiving is the reception of the thought sent out. The person who receives the thought is the Receiver.

These terms will be more easily remembered and create less confusion than the terms Agent, Recipient, Percipient, etc.

Telepathy is the science or art of thought-transference, the sending and receiving of thought-messages in the form of words or pictures without the assistance of the five physical senses.

Thought is the sixth sense. The others, of course, are, Taste. Hearing, Sight, Smell, Touch.

You will find that it is at first easier to receive a message than to send one, and the practice of muscle-reading fits you admirably to RECEIVE messages. Therefore we caution you not to begin any experiments in mind-reading until you have made yourself a competent muscle-reader.

For many years mind-reading has been known to be a fact, but it has been regarded as a capricious agent manifesting irregularly, and working by unknown laws. Or it has been regarded as a special and and unusual power conferred upon some persons to the exclusion of others.

We propose to show you in these lessons with their graded experiments that the development of the sixth sense is possible to all human beings, and that the development is accomplished exactly as the development of any other human faculty is accomplished—by practice. It is only because this particular endowment has not been used (i. e. developed) that Telepathy is not a common means of communication between individuals. If children were trained as systematically to communicate by thought as they are now trained to communicate by speech, or to make calculations in arithmetic, the results would be similarly appreciable.

Lesson XI.

The successful performance of Telepathy requires no feverish effort on the part of the Projector. It is not at all necessary that he work himself up into any state of nervousness; that he corrugate his brows, or do violence to himself in any way. He should be calm, quiet, self-possessed, reposeful. He should not be over-anxious on the one hand, or skeptical on the other. His attitude of mind should be merely that of the patient investigator, willing to try all things; to test all things; and to hold fast that which is true. He is not even

required to believe that he can transfer thought. After a certain number of trials, if he is working with a fairly good Receiver, his results will give him confidence and satisfaction. He is only required to keep silence, and to do nothing that will distract the attention of the Receiver. Everything which has been said above in relation to the mental attitude of the Projector applies with equal force to the mental attitude of the Receiver. He also must be calm, quiet, free from nervousness, and unprejudiced.

For a first experiment let some one blindfold you as in the muscle-reading performances. Begin by going through several easy muscle-reading feats to get yourself into a condition of proper sensitiveness. Then request the company to resolve among themselves that upon re-entering the room you shall go to, and touch, some person present. When you are recalled, stand in the middle of the room and let the company be seated in a circle, as large as possible, about you. Request them to direct you BY STAGES how you are to proceed. If, for instance, the person whom you are to touch is directly behind you, each member of the company must will you to step backwards first of all. The members of the company must not make the mistake of beginning with a general mental order that you touch such and such a person. They must direct you by degrees. It is sufficient for them to repeat silently the command, "Step backwards." If you comply with the thought sent out, their silent orders should continue in this wise: "Further back," "Stop," "Turn round," "Put out your hand," "Touch the person," "Right." You, on your side, when you have explained the procedure, make yourself responsive to the MOST PERSISTENT impression that strikes upon your consciousness. We especially caution you against allowing any feeling of chagrin to take possession of you in case the impression proves to be a wrong one. Remember that the law of Telepathy is the law of Harmony: that harmonious thought, the outcome of pleasant relations, is the very

best preparation for such experiments as you are about to try. Remember also that in the face of any number of failures you are bound eventually to succeed. Do not therefore attempt to hurry success at all, but allow it to take its course. Your best attitude of mind is one of alert content. No hurry. No anxiety. No impatience. No fretfulness. No flippancy. You are to be receptive to an impression from without, and for that reason, passivity and absence of all eagerness to succeed, are essential to success. We lay great stress, as you will observe, upon the correct mental attitude of the receiver, because if these directions are very carefully digested and followed, success is as likely to be attained at a first trial as later. We recommend that at the first trial only the members of your family or intimate acquaintances be allowed to be present. There should be no introduction of an element that is at all likely to be concerned at a failure. Among your own family your success or failure will not be considered a matter of vital importance, and as your own mental condition will be largely a reflection of theirs, it follows that anything which conduces to their passivity and concentration will conduce to yours, and render success more immediate. Upon entering the room, therefore, and while you are waiting for the impression to reach you, put yourself into that condition of concentration which is nearest allied to the meaning of the phrase "keeping the mind a blank." Let anything happen that will happen. There must be in your mind no train of thought which is in any degree exciting; all must be calm, serious, attentive. When the impression reaches you it may come in several ways. It may take the form of a whisper, "Step back." It may take the form merely of an impulse, a wish, a desire, to move backwards. It may take the form of a vision or symbol appearing before your closed eyes, the words "step back," being apparently written in bold letters against the blackness of your mental perspective. This last form is rare in the early stages of mind-reading, later it becomes a quite frequent manifestation.

Wait, therefore, for the impression to reach you, and follow any impulse that may come to you. In the largest per cent of cases we have found that the first notification comes in the form of an IMPULSE to move in a certain direction. Wait for a repetition of the impulse. Wait for its insistence. Do not be in a hurry to act upon the first faint impression that strikes you. Wait for its confirmation. Everything must have a beginning, and at first it will seem that the thought of the company cannot penetrate your consciousness sufficiently to make a DEEP impression.

Do not try mind-reading experiments for a longer period than one hour, and do not try any single experiment longer than ten minutes. Whether you are successful or not, at the end of ten minutes take the bandage off your eyes and rest a few minutes before you try the second experiment.

Lesson XII.

Let the members of the company place before them upon a table in a good light, one of a pack of playing cards—say the eight spot of hearts, while you sit in a chair with your eyes closed and your back to the table. The attempt will be made to transfer to you by Telepathy a knowledge of the card selected.

On the part of the company, who are in this experiment, as in the last, the transmitters of the thought, all that is necessary is that they get a clear picture of the APPEARANCE of the card. They are not required to repeat to themselves "the eight of hearts." They are not required to think at all. In the practice of thought-projecting no EFFORT is necessary. The company will merely endeavor each to get a good view of the card. There must be no effort such as trying to mentally reconstruct the card by closing their eyes, and putting in the dots one by one. They must not close their eyes. Note the following:

Telepathy includes in its workings the law of Reflection.

Let us suppose that the eye of one human being rests upon a familiar object, say, a spade. Before his mind can grasp the MEANING of the object, his eye must carry a PICTURE of the object to his intelligence. His memory must then assist his intelligence to the extent of naming the object, and he says then that he is looking at a spade. But Telepathy deals first with Reflection or Picture only, the reflection of an image without regard to the MEANING of the image. It is therefore possible for children who do not know the meaning of the object they are gazing at, to transfer telepathically a picture of that object to the Receiver. This experiment has been frequently successful, and it establishes the important fact that it is only necessary for the Projector to get a clear VIEW of the object he wishes to transmit a picture of in order to successfully transmit the thought. This point cannot be made too plain. It upsets the hitherto accepted theories of thought-transmission that communication can only take place when there is understanding, as between adult and adult. It makes plain that the position taken by spiritualists that a supernatural agency alone can account for the supernatural vision of a child is not necessarily true. It greatly simplifies the PROCESS of thought-transmission while it renders necessary a broadening of our hypothesis of the law upon which the process is founded. This broader theory is that Telepathy MAY BE ACCOMPLISHED by surface reflection without intelligence, or, more exactly, without understanding, as in the case of the children who do not know the meaning of the picture transferred

And BECAUSE this is true, THEREFORE, anything that will assist the company to get a more perfect VIEW of the object will conduce to success by strengthening the REFLECTION.

Lesson XIII.

This brings us to a very important method of concentrating the vision upon the object. The essential point in the previous lesson is that in the experiments which we are now considering the Projectors shall concentrate their VISION. Their mental operations do not count for or against success, apart from the quiet attitude which has been insisted on. They do not concern themselves with the question HOW the Receiver is to get the picture of the object. Their whole duty is summed up in securing a good view of the object. That is very simple is it not? Therefore we must seek for some method of improving the view, and to that end we call art to our assistance. Take a large sheet of paper and roll it into the form of a funnel, two feet long and about four inches in diameter. Better still, have made a four-sided funnel of card-board, two feet long, two inches deep, four inches across. Any modifications or improvements that may suggest themselves to you in the construction of this instrument, you can, of course, adopt, as we do not claim that it is impossible to improve it. We give you merely the rude form of construction as a base to start from. You can make this instrument very crudely from a sheet of newspaper, or you can spend time upon it and turn out a finished article in wood. The idea first hatched in the brain of a Mr. L. W. Roberts, who called his instrument the Telepascope, and used it to great advantage in the experiments in scientific mind-reading which he reported for the Cosmopolitan Magazine in the spring of the year 1899. Remember that the crude instrument will WORK as well as the more costly. Now place the card selected upon the table under a strong light. Let the members of the company hold the funnels to their eyes and the effect will be to SHUT FROM VIEW surrounding objects, and to assist the concentration of VISION of each member solely upon the card. As you are probably aware, it is a difficult thing to look fixedly at an object for any length

without that object becoming dim and indistinct, moving to and fro with the movement of the pupil of the eye, or dividing itself into two objects on account of the strabismus induced in the eyes of the gazer. In these experiments the eye should never be allowed to become fatigued, and if it shows fatigue in any of the above mentioned ways, the experimenter must refrain from too prolonged staring at the object, and must wink as often as is necessary to give relief. He is also required to keep very much awake. The concentration of vision upon any one object has a tendency to induce drowsiness, but drowsiness in the Projector is not advisable by any means. Remember that the card must not be allowed to fade into indistinctness. It is quite a mistake to suppose that the drowsy condition assists the PROJECTOR. It is, however, a fact that a drowsy condition on the part of the RECEIVER sometimes helps towards the success of an experiment. The members of the company are therefore required to keep wide awake, and to keep their vision of the card clear and perfect by closing their eyes for a second as soon as any blurring or movement of the object is noticed. These points being carefully noted, we have the correct conditions present in the behavior of Projectors and Receiver for the success of the experiment.

Lesson XIV.

After trying one card, and allowing the Receiver one guess, the Projectors should select another, and continue until the twelve cards have been read, either correctly or incorrectly. Allow a one minute interval between each test, in order that both Projectors and Receiver may be fresh at each trial. It should be understood between the parties experimenting that at no time during the hour's performance shall there be any hint given the Receiver as to whether his guesses are right or wrong. This must be borne in mind as important,

FIG. 5.—USING THE TELEPASCOPE.

FIG. 6.—SENDING AND RECEIVING A TELEPATHIC MESSAGE.

since a series of early failures would be likely to depress the Receiver to such an extent as to render him too objectively conscious of his surroundings. The cards selected, with the answers given by the Receiver, should each be carefully set down on paper by one of the company for the purpose of later reference and examination. These memoranda will form the nucleus of a record of these experiments, which record will be found of absorbing interest later, constituting a land-mark of comparison in the process of development.

When it has been found that the Receiver succeeds in a good per cent of these trials, an effort should be made to discover who is the best Projector in the company assembled, as a preliminary to the next experiment. For this purpose the card test as above should be performed as follows:

If there are four Projectors in the assembled Company they should take AN EVENING EACH with the same Receiver, and conduct the experiment with the twelve cards, each Projector noting down results for himself. Only the Projector who is conducting the experiment must be permitted to know the cards, and to guard against any possibility of error it is well to clear the room of all other persons. Each Projector should keep the results which are shown upon his record strictly to himself, not sharing his information even with the Receiver. At the end of the four days a meeting should be held, and the records examined together. The results will show unmistakably in the percentage of correct guesses, which of the four is most in rapport with the Receiver. And in future that Projector should work with that Receiver.

Here comes in the question of rapport, or sympathetic vibration. It does not at all follow that because one of the four is more successful than the rest with this Receiver that the other three are not equally good Projectors. It simply means that this Projector is best fitted to work with this Receiver. Any one of the three may obtain even more

brilliant results with another Receiver.

This is a fascinating experiment to try, and although it consumes a great deal of time to find out definitely in a company of investigators who works best with who, it is wise to spend this time, and begin work upon a scientific basis in order that in future and more complicated experiments there may be no unnecessary delay in choosing Projectors and Receivers, pairing-off, in fact. This experiment clearly establishes the point as to which pairs can best operate together. Just here a word of warning. Human nature is a very curious thing and investigators cannot be too careful as to the personnel of their company. We have known a whole week's labor literally thrown away on account of the falsifying of the records by one of the members of the company. The excuse given was that the person desired to work only with a certain other person. Now this sort of thing—the personal element—must be strictly guarded against. It is liable to crop out at unexpected moments, and perhaps spoil an elaborate experiment by robbing it of scientific exactness. Insist always upon absolute honesty. Failures have their importance, and should be carefully noted in order that the cause of the failure may be discovered, and in future guarded against.

Lesson XV.

When it has been discovered which pairs of investigators work best together as Projector and Receiver, the following experiment may be tried. No one should be allowed in the room but the two acting parties, the Receiver and Projector, and a time should be selected when no sudden noises or disturbances are expected. The Receiver sits down beside the Projector and takes his hand or both hands in his, saying, "Think of a number; any number from 1 to 20, and I will speak aloud the first number that comes into my mind." This experiment should

be tried a few times, and it will be found that a fair proportion of guesses are correct; too many to be accounted for upon the theory of coincidence merely. If this experiment does not tire the Receiver he should proceed, but if he is conscious of any mental fatigue he should rest ten minutes, or even desist for the time being. Now the Receiver releases the Projector's hands, and, standing up, lays his hand upon the Projector's head, saying: "Think of an object and I will try to get your thought." After trying this a few times the Receiver will gain more confidence, and increase the distance by standing a few feet away. He should now direct the Projector to frame some sentence in his mind of a not too difficult nature, and carrying the germ of a single emotion or desire, such as, "I am thirsty," "I am tired." This is the first experiment without contact of any kind between the Receiver and Projector into which no element of luck or coincidence can enter. It is well therefore to spend some days over this alone, before proceeding to increase the distance between Projector and Receiver. Notice here a curious example of the importance of conditions, or mental atmosphere, as it may be called. The Receiver gradually stands further and further away from the Projector, finding that with practice he gains better control over the art of receiving the message. But the idea of the GRADUAL withdrawal to a distance; as well as the idea of laying the hands upon the head is not vital to Telepathy; it is vital only to the success of early Telepathy. And it is vital only to these because to both Projector and Receiver the idea of nearness or contact is comforting. It seems as if the experiment would be easier. It looks and feels easier. Follows logically less self-mistrust, and better conditions for the experiment. But as a matter of fact thought recognizes no limitations of time or space. Finally the receiver should stand at the far end of the room and say: "Think of the full name of some friend. Let it be some one whom I do not know, but someone very intimately connected with you, so that you FEEL the personality while you say

the name to yourself." This will be found slightly more difficult than the preceding experiment, but one complete success in an evening is worth waiting for. The foregoing experiments between the Projector and Receiver with such simple variations as may occur to either should be practiced for one week at least before any attempt is made to communicate across long distances.

Lesson XVI.

The next experiment should be conducted in two rooms with closed door between, the Projector seating himself in one room, and the Receiver in the other. The full time allowance of one hour should be given to this experiment, and the door between should not be opened for any purpose. Both of the parties experimenting should be provided with paper and pencil; the one jotting down his orders, with time by watch noted, and set down plainly opposite; the other noting his impressions as received, with time by watch corresponding. The hour should be divided into six experiments, of ten minutes each, and the following will give some idea of the nature of the orders to be transmitted.

Hour	8:00 P. M.	Order	"Walk about."
	8:10 "	"	"Lie down on the floor."
	8:20 "	"	"Dance."
	8:30 "	"	"Laugh."
	8:40 "	"	"Whistle."
	8:50 "	"	"Write me a letter."

At the end of the hour compare notes. The idea to be followed by the Projector in preparing his series of apparently foolish orders is to avoid confusing the Receiver by sending faint impressions. The order should be of such a nature that it may take at once the form of a simple impulse.

This experiment may be infinitely varied, and from this we pass to a consideration of the more valuable possibilities of Telepathy. When the proper communion between Projector and Receiver has been thus far cultivated, the practice of sending and receiving messages at stated times from one part of the city to another may be indulged. For this it is necessary that a time should be set apart, as it renders the experiment more likely to succeed. But with practice comes such facility of execution that later it is not necessary that any time be chosen for the sending or receiving of a message. The Projector sends the thought: "I am sick. Come." The Receiver gets the impression of calamity, and the desire to go at once to the Projector. He may also receive the whisper "Come," and the picture of the Projector will present itself to his mind. This is the perfection of Telepathic communion, and it is in the power of every reader of these Lessons to attain to this degree.

Lesson XVII.

The Nineteenth Century has given us the triumph of Electricity. The Twentieth Century will be without doubt the Mental Age, the triumph of Thought. Already the eye of the world is turned within; the psychological is receiving the attention of the great scientists of Europe. Already Telepathy is established as a Fact, and a general effort is being made to impress Telepathy into our daily service. It is the purpose of these Lessons to show clearly and plainly how, step by step, the power of Telepathy may be developed and profitably exercised. In a later Course we shall in the same manner, step by step, show how it is possible for every man or woman, who earnestly desires it, to develop the powers of a Yogi, and to set at naught the Laws of Matter as we know them to day. What are the Laws of Matter? Are they not merely the artificial limitations which our imperfect

knowledge has imposed? The answer must be, Yes. Not the true Laws of Matter, but the Laws as they seem to our imperfect knowledge. When the Crookes Tube was perfected, and the X-Ray proved that a ray of light could penetrate solid substance, the Law of Vibration was firmly established, but our opinions on the construction of Matter and resolution of substance into atoms underwent a modification; indeed, a radical change. When the first telepathic message was sent and received, our ancient and respectable opinions were again upset, and we could no longer refuse to recognize that information could be conveyed by a means or avenue other than the five physical senses. The history of Education is a history of Construction, Demolition, and Reconstruction. As knowledge comes to us we broaden our horizon. In the face of Facts we cannot hold to the old narrow beliefs. To be abreast of the times is the overmastering spirit of the times. We are not content to be regarded as incapable of grasping new truths. We must grow; we must expand; we must aspire.

Lesson XVIII.

In the practice of Telepathy you will notice that the greater part of the work is performed by the mental grasp of the Receiver. The burden of the work falls upon him. It is as if his subconscious mind reached forth to gather the information from the mind of the Projector while both Projector and Receiver were objectively passive. So many experiments fail because of effort; conscious effort. There is no sense of effort in transmitting thought; there is no sense of effort in receiving thought. The Law of Sympathy or Sympathetic Vibration is indeed the Law of Harmony. Effort is absolutely foreign to the principle of this law. Neither constraint, embarrassment, self-consciousness, nor any artificiality has anything in common with its operation. Because Telepathy is spontaneous and free in its nature we take the ground

that it is in the essence as in the detail, thoroughly natural and good, and believe that in the early days of the race thought was more frequently the mode of communication between human beings than speech. We cannot doubt that animals communicate with each other. We cannot doubt that the insect world has a means of communication similar to, if not identical with, our conception of the telepathic principle. It is therefore not very unreasonable to hypothesize that the descendants of prehistoric man are suffering to-day from the decrepitude of a sense that must have been of the greatest service in those early days when speech was rude and figurative. This decrepitude would follow naturally in the path of neglect. To neglect to exercise certain muscles because to-day improved machinery has rendered such exercise unnecessary is good for ease, but bad for muscular development. Nature will not suffer neglect; an unused mind is a shriveled mind; an unused sense is a shriveled sense; an unused member is a shriveled member. So it has undoubtedly been with the sense of Telepathy.

Lesson XIX.

To be scientific in this study of the working of Telepathy, the pupil must be exact in his experiments, and an exact and accurate record should be kept from day to day. We have said before that distance PER SE is no barrier to transmission of thought, thought images or thought impressions, and the following experiment may be carried out in the same house or two houses in the same city or in two cities. The essential point is that wherever the Receiver and Projector may be, they shall observe the strictest accuracy in noting down the time accorded to each experiment, and the results obtained. In order that there may be no question concerning accuracy in the time by the watch, let us consider the following experiment as being conducted by

two persons living in the same city.

They have compared watches, and regulated them to the minute; they have arranged that the experiments shall begin, say, at 4 o'clock and end at 5 o'clock. They have arranged that during that hour one shall project thought and the other receive, and that five minutes or ten minutes shall be given to each attempted transmission. Let us say ten minutes to each. Both are supplied with paper pads.

The Projector at the appointed time goes to the place selected, sits down and gets out his pad.

Time: 4 o'clock P. M.
Object: A silver quarter.
Endeavor: To transmit date.

He then places the piece of money before him on the table, puts his telepascope to his eye, and for ten minutes he keeps a clear view of the object before him.

Then he lays down his telepascope, writes on his pad "Second Experiment;" "Time, 4:10;" "Object, Handkerchief;" "Endeavor, to transmit the name of the object."

Thus the experiment can be varied throughout the time appointed.

The Receiver meanwhile has written upon his pad something which perhaps reads as follows:

Time: 4 P. M.
Impression received: A piece of money; looks like 25 cent piece or half dollar. Date is not clear. The coin appears and disappears, but I am confident that it is silver. Do not hear anything about date. No auditory impression.

And so forth. The idea to be carried out is that the Receiver shall jot down his impressions as they come to him.

At the first suitable opportunity the pads should be compared. It will, of course, simplify this experiment if numbers alone, say from 20 to 50, are used instead of objects, both persons being agreed that the experiment is to be confined to numbers. Thus scientific accuracy in conducting all experiments will be assured.

Lesson XX.

Of course, the most interesting and most valuable form of practical thought-transmission is that by which the Projector may send an impression to the Receiver without pre-arrangement or without the knowledge of the latter. The chief obstacles in the way of the success of such an experiment are (1st), the chances against catching the Receiver in a passive or receptive state of mind; (2nd) a decided objection by the Receiver to the idea transmitted.

But even these obstacles may be often overcome, and the process of transmission is extremely simple and delightful in its execution.

Suppose you wish to send the idea to a friend in a distant city that he will write you either a general letter or upon a certain subject. Sit at your table in the quiet of your own room and write him a short note, telling him that he will feel irresistibly impelled to write you such a letter at once. Make your writing and your wording extremely plain and simple. Hold the note in a good light before you. Concentrate your absolute attention upon it and its meaning for five minutes. The Telepascope could be used to advantage here. DO NOT SEND THE NOTE. The message has been sent.

It has been the experience of the writer that this method brings results in about 75 per cent of cases.

Of course the message must be of a reasonable nature. You would stand small chance of receiving a large cheque from a stranger, by merely asking for it in this way, but wishing to have a friend call, or write; to have a reasonable favour granted; to correct a wrong impression or make a good one, concerning yourself; to convey your own impression to the receiver regarding a certain thing, this method will be found very valuable if used with judgment and discretion.

The writing and the mental "photographing" of your message is merely to assist you in concentration upon the idea to be transmitted.

Lesson XXI.

Man has yet much work to do before he shall arrive at the full development of the powers within. We are yet as travelers stumbling upon the threshold, catching an occasional glimpse of light, and happiness, and good cheer, but we have not entered into possession. We could multiply instances where this practice of Telepathy has been of the greatest service to its initiates, but it is not the purpose of these Lessons to deal with examples. Rather the object has been to teach you how to obtain results, at the same time giving a hint of the possibilities and comforts that are for them that persevere. To him that overcometh great things are promised. For one brief example, however, let us take the case of a man and woman, (husband and wife, or lovers unmarried, as you will) who are in telepathic communion with each other. The husband is, perhaps, forced by the nature of his business to spend many months of the year in travel. To the ordinary human being, who knows nothing of Telepathy, travel is an effective barrier to communication with home save by such objective means as letters, telegrams, etc. Travel, or distance, however, is no barrier to the Telepathist. Thought laughs at distance. Throughout his journeys the husband is not only content in the knowledge that he will be immediately warned should anything untoward happen his partner during his absence, but he is comforted by many sacred interviews with his beloved—hallowed moments when soul calls to soul across the void of space, and soul makes answer back:—

> There is no hour when I am not with thee:
> There is no grief of thine I may not share.
> Nor time nor space a barrier is to me,
> If thou but want me near; if thou but care.

This is a most beautiful thought: that there can be no obstacle to the perfect communion of two harmonious souls save such as is of their own making. If there is desire on both sides for the interchange

of ideas across leagues of distance, that communion shall follow. But if, for any cause, one of the twain draw back, the gates are shut: there is discord. Surely a most wise provision, without which safeguard Telepathy might prove to be a very dangerous power to exercise. But just as the successful employment of Telepathy depends upon the harmony existing between the two natures, so the power of closing out such communication is resident in each. Its success depends upon a union of wills. Indifference or aversion on either side terminates the connection. It thus becomes impossible for one human being to exercise a malignant telepathic control over another, and in making this assertion we are not unmindful of the many cases on record citing the contrary, and claiming that such control has been exercised to the undoing, and against the will, of one of the parties. Good friends, to put the matter in a nutshell, we say that in knowledge only lies safety, and that when the harmonious principle of Telepathy is understood of men there will be no such cases of injurious influence to record, because the power to co-operate or to reject is invested in each human mind, and all such injuries as are at this day reported as due to the employment of Telepathic control are due absolutely and entirely to the unfortunate dominance of the fixed idea in the mind of the sufferer. Test these cases for yourselves: watch them: examine them, and you will find in each and all that the belief in question is a belief that is founded upon ignorance. As ignorance is the mother of all that we know as Evil, let us seek knowledge, confident that in Telepathy we have a key to so much of the mysterious in human nature that it may some day unlock for us the door between two worlds: the key of knowledge of good and evil: even of Life and Death.

THE END.

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INTRODUCTION.

Importance of This Introduction—Value of the Development of Will Power—Experiment Constantly—The Purpose of These Experiments—How to Avoid Failure—Experiments in the Waking State—Inducing Muscular Relaxation—How to Sit—Effect of the Signal—Further Admonitions—Conducting the First Experiment—How to Strengthen Your Own Self-Confidence—What to Say in the Falling Forward Test—Be Sure to Avoid Hurting the Subject—How to Meet Opposition and Skepticism—Reversing the Experiment—The Falling Backward Test—Snap the Fingers as a Signal—The Clasped Hands Test—Effect of Resistance—Deepening the Impression—Practice Till Perfect—Influencing Without Contact—Effect of Concentration of Gaze—Releasing the Influence—Rationale of the Experiment—The Key to Success—Fastening the Eyes—The Result of a Fixed Idea—Reassuring the Subject—Impossible to Fail—Inhibiting Speech—Conducting the Experiment—Cannot Think or Speak—Affecting the Sensations of the Body—What to do—A Physiological Explanation—The Basis of Cure—Words of Caution.

Importance of this Introduction.—It is necessary that the student should pay particular attention to the matter contained in this Introduction, since it embraces not only something of the philosophy of these higher phenomena which are explained in the body of the book, but also, by giving him a series of experiments to conduct in a waking state, fits him to acquire by gradual and easy stages that command of himself, that self-confidence, without which it is impossible for him either to succeed in life or to become a successful hypnotist.

Value of the Development of Will-power.—The most valuable quality which any human being can possess is that of impressing his will upon others, and this quality which we christen by such names as will-power, magnetism, etc., has its root in the condition of self-confidence which a study of this course of lessons will develop in the most timid and self-eliminating of human beings. To put this point very plainly and simply before you I should say that bashfulness and timidity, those unfortunate hindrances to success in any calling, are struck out of the character

of anyone who will carefully follow the directions laid down in this course of lessons.

Experiment Constantly.—It is not enough for the student to read this course over and lay it aside with the idea in his mind that he knows just what is expected of him and that he will at some future time, when the opportunity presents itself, experiment a little. It is essential that he should make use of every opportunity which comes his way to conduct one or more of these experiments daily. And he is especially cautioned to fully master each experiment before proceeding to the next.

The Purpose of These Experiments.—I give, here, therefore, a series of six graded experiments whose purpose is to develop in the operator that poise of character which we call self-confidence, at the same time showing him the basic law through which hypnotism has become a scientific fact. The first point for the student to remember is that it is not necessary to put a subject to sleep in order to produce in him the phenomena of hypnotism in their earlier stages.

How to Avoid Failure.—The beginner, of course, fears failure and consequent ridicule more than anything else and therefore I say at the start that you can protect yourself absolutely from both.

First—By studiously omitting the word hypnotism and firmly avoiding the idea that the experiments are even of a hypnotic character. Call them "curious experiments in magnetic or nervous attractions," if you like.

Second—By explaining carefully the very evident fact that the success of the experiments depends entirely upon the *strength of will-power and concentration exercised by the subject.* The operator is merely a guide. If the subject has sufficient will-power to forcibly drive back and keep from his mind *all other thoughts* than those supplied by the operator, success is sure. If the subject is weak-willed and lacks concentration he cannot do this. You should explain this to your subjects and show them clearly that the interest and value of the experiments rest entirely upon the determined intelligence of their co-operation. A dumb brute is much harder to hypnotize than an intelligent man. A clear explanation of these facts places you beyond the reach of ridicule or failure.

Experiments in the Waking State.—The following experiments are designed to show that the control over the mind

of another can be exerted while the latter is in full possession of his waking faculties.

Experiment No. 1:

Although in this experiment I shall advise you to get a number of people together simply in order that you may thus stand a better chance of securing good subjects, you can of course practice upon one at a time if it is impossible or inconvenient to get more.

INDUCING MUSCULAR RELAXATION.—Gather together a circle of young people of both sexes ranging in age from fifteen to twenty-five years, and seat them in comfortable chairs in a semi-circle about you and be careful to impress upon them that there

FIG. 1. THE PRACTISE OF RELAXATION

must be no levity during the conduct of the evening's entertainment. Make them a little speech something as follows: "We have come here this evening to try a few experiments in psychic phenomena and you must be kind enough to give me your earnest attention and your full co-operation in carrying out anything which I wish you to undertake. Unless I have your full attention it will be very difficult for me to succeed and if you absolutely set yourself against yielding to my influence, you will make the success of the experiments impossible. For the time being, therefore, I will ask you to be perfectly passive and receptive so that my words will make the impression upon your brains which they must produce to be effective. Before we begin the experiments I want you all to assume a condition of perfect mus-

cular relaxation since that is the first step to securing in you perfect mental relaxation.

How to Sit.—"Therefore make yourselves quite comfortable in the chairs and sitting with your feet planted flat upon the floor, rest your hands upon your knees, and raise first the right hand and then the left alternately as I count right, left, letting them fall limply and fully relaxed again upon the knees. I shall ask you to do this exercise six times with each hand." Now standing, or rather seating yourself in a chair in the front of your semi-circle of students, raise your own right hand about a foot from your knee and say, "right."

Effect of the Signal.—At this signal all your subjects will be required to raise the right hand as you did and holding it in the air for two or three seconds, let the arm and hand fall all limp and relaxed back upon the knee as you say "left," raising at the same time the left hand. So proceeding with this left hand when you say "right" again, the left hands fall upon the knees heavy and dead. The idea conveyed by this experiment will be one of muscular relaxation itself, their first step in understanding that the idea of passivity suggested by your words reacts upon their muscles to the extent that they can produce in themselves complete physical repose. After this has been done five or six times, get up from your chair and going to each member of the circle in turn, say, "relax completely," at the same time lifting first the right and then the left hand and dropping them, being careful to see that they fall dead weights, in which case muscular relaxation has been obtained.

Further Admonitions.—Now say to them, "You are all quite comfortable and relaxed and I shall take you all one by one in turn for the first important experiment. I do not wish you to whisper to each other or talk among yourselves at all. Pay particular attention to the idea which my words will convey to your minds. Realize it. Understand that the tendency of the mind is to carry out the thought suggested. Imagine that you are doing what I say you are doing, that you are feeling what I say you are feeling, and we shall obtain some interesting phenomena."

Conducting the First Experiment.—Now select from among your company one person from whose appearance you conclude that you can more easily influence him than the rest and standing him upon his feet with his back to the circle, tell him to look you fairly in the eyes, at the same time keep your

own eyes fastened upon the root of his nose, looking him straight between the eyes and never allowing your own gaze to wander from him for an instant. Speak to him, and, indeed, speak always in these experiments in a calm, positive tone without haste and without raising your voice, but as if you were used to being obeyed and think that he must obey you. At the same time it is well to repeat to yourself for the strengthening of your influence upon him, *"you must do exactly as I say."* Say this in

FIG. 2.—THE FALLING FORWARD TEST.

thought only to yourself and repeat this talisman continually to yourself throughout all your experiments.

How to Strengthen Your Own Self-confidence.—The effect will be to strengthen your own self-confidence and to give to your eyes that look of determination and force which will powerfully influence your circle. Now raise your hands and rest them on each side of your subject's head, just above the ears, very lightly, so as to cause him no feeling of discomfort by pressure upon the face. Looking him squarely between the eyes for ten seconds, allow your hands to remain in that position. Then, moving your left foot back a step, slowly and very lightly draw

your hands back over the sides of his head, at the same time bending your body backwards a little at the hips; your two hands will come together in front of his forehead, then, with a slow motion separate them and bending forward again place them again upon his head in the same position as before and withdraw them slowly and lingeringly as before. Do this three times before you speak.

What to Say in the Falling Forward Test.—After the third time, say to him very slowly and impressively, always keeping your gaze directed at the root of his nose and always being careful that his eyes do not wander from yours for a second: "Now you feel a drawing impulse causing you to fall forward. Do not resist it; I shall catch you; let yourself go. You are coming forward. You cannot resist. You are falling forward, falling forward, let yourself go—so." At this point your subject, still keeping his eyes fastened upon yours, will sway forward and of course you must be careful to catch him so that he comes to no harm.

Be Sure to Avoid Hurting the Subject.—Be very careful in all these experiments that you never allow a subject to fall, as that destroys his confidence in you and it is upon this confidence that you build your influence over him. When you have caught him he will instantly recover himself and you may say, "All right, wide awake." Then send him back to his seat and do not allow any discussion among the members of the circle. Proceed in this way with everyone separately and individually for two reasons: First, that you may determine which one in the circle you can most easily influence, and secondly, thus prepare the different members of the circle for the tests which are to follow. Do not leave this test until you have fairly mastered it yourself and are able to produce this motion of falling forward in every subject whom you try to influence.

How to Meet Opposition and Skepticism.—Should you meet with anyone who is either of a stubborn or argumentative disposition, you must waive that kind of thing entirely on one side by saying something as follows: "No doubt you could have resisted this drawing influence if you had tried to do so, but I have already told you that you are to make yourself completely passive, and I cannot conduct these experiments successfully with you if you argue with yourself or with me. All I require from you is the use of your imagination and your implicit obedience. I do not

wish you to even analyze your sensations. Let my words absorb your whole attention and nothing else.." This will be sufficient to show your argumentative subject that you are not in the least interested in his opinion and you will find a few words to this effect always sufficient to keep your circle in the proper mood of simple obedience.

REVERSING THE EXPERIMENT.—Now reverse this experiment, selecting from your circle three of those whom you have found to yield most readily to the falling forward test. Call these three

FIG. 3.—THE FALLING BACKWARD TEST.

up one at a time, and standing your subject with his face to the wall and his back to the circle, you take a position behind him with your back to the circle, and placing the forefinger of your right hand lightly at the base of the brain, just above the neck, lay your left hand against the side of his head, above the ear, so that the fingers rest upon his left temple.

THE FALLING BACKWARD TEST.—Tell him now to close his eyes and very slowly and gradually draw your left hand back until it is clear of his head, saying, as you gradually lighten the pressure of your right forefinger so that he can scarcely feel it

touch him, "Now you feel the influence drawing you back. You are falling backwards into my arms. Let yourself go as the feeling becomes stronger. You are falling backward, falling backward." While you are saying this—saying it very slowly, with a pause between each word—you are slowly repeating the drawing back with the left hand upon his head very slowly, and sometimes almost instantly, but always after this formula has been repeated a few times, your subject will sway upon his heels and fall a little out of the perpendicular. When he has swayed back per-

FIG. 4.—FASTENING THE HANDS.

haps a foot you should catch him and before saying, "All right, wake up," you should repeat the experiment by saying, "That is very well, but you must relax a little further this time." Now repeating the process, say, "You are falling backward and you cannot help yourself. You are falling right back into my arms. Let go. You are falling now." At this point your subject, who is in the mental condition of a performer who has learned his lesson, will, having the fullest confidence in you, fall back completely relaxed into your arms. Then restoring him to the perpendicular you say, "All right now, wake up."

Snap the Fingers as a Signal.—At the same time snap your fingers, because it will be advisable for you later to associate in your subject's mind this sound of the snapping of the fingers with the idea that the experiment is at an end. This concludes the first experiment in the waking state and you have now a clue to the two or three most easily influenced persons in your circle.

Experiment No. 2. Call one of the three forward, and standing him with his back to the circle, tell him again to look you straight in the eye and under no circumstances to remove his gaze from yours. Now stretch your hands out towards him, palms upward and tell him to grasp your hands tightly; as tightly as he possibly can. At the same time bend your head forward a little until it is within six inches of his own.

The Clasped Hands Test.—Now, looking at him in silence for ten seconds, say very positively and slowly, "You cannot unclasp your hands. You cannot take them away from mine. They are fastened to mine and you cannot move them. You will find the muscles are rigid. Try to take them away. You cannot." By the influence of your gaze, which, being directed fully upon him, prevents him from exercising his reason to the fullest extent, you will find that his mind is receptive only to the idea which you have impressed upon it, viz., that his hands are indeed rigid and that he has lost the power to move them.

Effect of Resistance.—Immediately there will be in him a resistance to the suggestion which will first take shape in an endeavor on his part to remove his gaze from yours. Should his eyes waver in the slightest, say quickly, "All right, now you can move them. The muscles are relaxed." He will feel perhaps a little foolish at the close of this experiment and will say, "Why, I could have moved them if I had tried to," and it is your policy here to fully agree with him, assuring him, however, that because of his concentration upon your words it was impossible for him to unclasp his hands as long as he was giving you his whole attention.

Deepening the Impression.—In order to impress him still further and at the same time to make plain to your audience that this effect is not brought about by any trick, you should repeat the experiment with him, saying, "Now we will try that once more, and this time you will find that the closer the attention you give to my words, the more impossible it will

be for you to let go my hand until I tell you you can do so." Now repeat the experiment and you will find that his attention will not waver in the slightest degree for perhaps five or six seconds, during which time his face has become flushed with the effort he makes to unloose his grasp. Say then, "All right, perfectly relaxed and comfortable now," and when he has let go, should his eyes still remain fastened upon yours, snap your fingers, lay your left hand upon his forehead and say, "All right, wide awake."

Practice Till Perfect.—Here again I must impress upon you that you must practice each one of these experiments until you are perfect in its accomplishment. Do not go hastily from one to another, and remember that you cannot fail in all cases. You may fail in seven or eight out of twelve, but that is because your subjects have not acquired the power of concentration. If you follow our directions the fault will not lie with you and you will always find as many as three or four out of a dozen who are susceptible to your influence because they are by nature obedient to the commands of others.

Experiment No. 3. In the first two experiments you have by contact with the subject strengthened your commands, i. e., you have personally laid your hands upon him, but in this third experiment you will be able to demonstrate to yourself that it is not necessary for you to even touch your subject in order to produce in him a loss of muscular control, which is one of the most startling phenomena produced in the waking state.

Influencing Without Contact.—Seat your subject now in a chair with his back to the circle and draw your chair up close to him, so that his knees are almost touching yours Choose for this experiment also that one among your subjects whom you have most easily influenced in the preceding tests. Now, laying your hands open upon your knees, palms downward, lean forward impressively, keeping your eyes fastened upon the root of the subject's nose, and telling him to look you fairly in the eyes, and under no circumstances to remove his gaze from you and say, "Clasp your hands tightly together, tighter, tighter still. They are fastened together and try as you will you cannot open them. You cannot take them apart." Say these words to him very slowly, with a pause between each word, so that what you say sinks deeply into his mind. If you see any wavering in his gaze it means that he is resisting the suggestion, in which case stop

the experiment at once and caution him that he must attend to you very closely.

Effect of Concentration of Gaze.—Remember that if you hold his eyes fixed, *he cannot think.* If he think, he can resist. He must not be allowed to do anything but receive an idea from you. Among the three subjects, however, whom you have found very susceptible to these experiments, you will meet with no resistance whatever. On the contrary, they will try each and all their very hardest to separate their hands but will

FIG. 5.—FASTENING THE EYES.

not be able to do so. You may now permit this experiment to continue as many as fifteen or twenty seconds, showing plainly to the circle that the phenomenon is genuine and that it is also lasting in its effects until you choose to release the subject.

Releasing the Influence.—Now say, snapping your fingers at the same time, "All right, you can unclasp them; wide awake." The effect of this experiment upon the subject is quite peculiar, inasmuch as he knows that he was awake all the time, but he felt an absolute loss of control over the muscles of his hand and arm. Yet the phenomenon is very easily explained when you remember

that you simply prevented him from using his reason by inserting in his mind one dominant idea, which took the place of any other evolved by himself.

RATIONALE OF THE EXPERIMENT.—The mind can only fully grasp one thing at a time and when you have acquired the art of driving one idea into the mind of a subject you have also acquired the power of inhibiting the opposition of that subject to your suggested thought, in other words, you have established an influence over him, and you have taken your first step in making you a competent hypnotist and a successful business man.

THE KEY TO SUCCESS.—Throughout these lessons you must bear in mind the fact that to influence the minds of others is the key to success in all walks of life. Even should you never contemplate making use of the power which these lessons will bestow upon you as a hypnotist, you will find them of the very greatest value in teaching you to influence men and women whom you meet in business or social gatherings.

Experiment No. 4. Do not essay this experiment until you are perfect in those preceding. Select the most susceptible of your circle and seat him in a chair with his back to the rest.

FASTENING THE EYES.—Now, standing in front of him and a little to one side, tell him to raise his eyes to yours and look fixedly at you. When he has looked in this manner for ten seconds, close his eyes with your fingers and resting the thumb and middle finger lightly upon his pulse, tell him to continue to look upward underneath the lids. Say to him very slowly and impressively, "Do not *think or reason* an instant. Use your whole will-power and imagination in concentrating, ***in believing*** what I say. When I take my fingers away you will find that the power to open your eyes is gone from you. You will have lost the muscular control of the eyelid and your eyes will remain tightly closed and the lids will not come open." Then remove your fingers very gently from his eyelids and repeat the above suggestion, adding, "You cannot open them, try as hard as you will; you will find them shut tight; shut tighter; closed fast and they will not open."

THE RESULT OF A FIXED IDEA.—Your subject will raise his eyebrows in a vain endeavor to open his eyes, but the idea having been firmly planted in his mind that he cannot open them, the same loss of control takes place in this instance as in the experiment in unclasping his hands previously noted. Allow him

to try his hardest to open his eyes, and after the lapse of ten or twelve seconds perhaps he will be able to get them open. It is well in conducting this experiment to make of it a double trial, so that when he has once opened his eyes you may say, "That is very good; you found it a very difficult matter, did you not? Now we will try it once more and this time you will not be able to open them until I give you leave." Proceed then in exactly the same manner as before, but after he has made several ineffectual attempts to open his eyes, you may add, snapping your fingers, "All right now, the influence is at an end. You have full control over yourself again. Open the eyes; wide awake."

Reassuring the Subject.—After this experiment, which is leading you in the direction of true hypnotism, it is well for you to lay your hands upon your subject's forehead and talk reassuringly to him. The mental condition which I wish you to arouse in your subject is one of thorough good nature and content. I want you to make him feel, as you very easily can, that you are absolutely his friend and that you will take care that nothing happens to him to injure him in any way. Encourage in him, therefore, by your conversation a feeling of friendly rapport and perfect trust. You will find that at this stage he is becoming just as much interested in these experiments as you are yourself, and he will do his utmost to give you always his full attention, which is all that you need to make them a success.

Impossible to Fail.—Remember that not a single experiment which I have given you here can possibly fail when you secure the right kind of a subject and when you faithfully carry out in their minutest detail all the directions I give you, omitting nothing.

Experiment No. 5. We have dealt so far with the inhibition or prevention of muscular action.

Inhibiting Speech.—Now we come to the inhibition of the faculty of speech, which is only a short step further. It will seem to you perhaps that it must be a very difficult thing to prevent a person in the waking state from both remembering his name and speaking that name aloud at one and the same time, but if you will remember what I said previously about the power of the mind in grasping only one dominant idea, you will understand how it comes about that this experiment is just as easy to carry out successfully as any of those preceding,

bearing in mind the fact that you must not attempt it upon any but your most susceptible subjects, those upon whom you have successfully practiced the experiments preceding.

Conducting the Experiment.—Standing your patient on his feet before you, with his back to the circle, and placing both of your hands on the sides of his head, as in the falling forward experiment, request him, as before, to look steadily into your eyes, while you direct your gaze, as always, at the root of his nose. Now incline your head a little closely to him and say sharply: "Give me your whole attention. You have forgotten your name. You cannot speak it. You cannot remember it. You do not know it. You cannot utter a sound. You have forgotten it." Withdraw your hand and stepping back a pace, point your finger at the root of his nose, repeating sharply, "You cannot speak your name." Give him three or four seconds in which to make the attempt and then snap your fingers and say, "All right, you have it now; what is it?" when he will immediately say it aloud in a tone of great relief.

Cannot Think or Speak.—It is not true to assume, as some of your circle may, that he remembered the name and could have spoken it, because in this case, as I have found in numerous experiments where the matter has been properly conducted, there is neither memory nor speech possible and yet the subject is to all appearance wide awake. It is quite true that he is awake, but it is also quite true that he is not in his normal condition. He seems to be so to himself, but as a matter of fact, he is in a condition of concentration which precedes the establishment of hypnosis, when it is desired to reach hypnosis through experiments conducted in the waking state.

Experiment No. 6. We come now to an experiment which is of very peculiar significance, inasmuch as it shows how, when you have obtained a control over the mind of a person in the waking state you can produce in him hallucinations of sensation which of course have a limit, bearing upon the value of hypnotism as a therapeutic agent.

Affecting the Sensations of the Body.—It stands to reason that if you can in the waking state convey a sensation of warmth to a person's hand, you can very easily make use of the reverse suggestion in fevers and the like, and on beds of sickness you can, even while the patient is wide awake, remove much of the discomfort of fever and undue heat by positive suggestions of

coolness and comfort. I do not mean in this Introduction to take you at all into the therapeutic side of hypnotism, but cannot resist the opportunity of pointing out to you how closely this work touches the beneficent action of ministering to the comfort of the sick. Every experiment which you have been required to perfect yourself in in this Introduction can be and should be carried through without any reference whatever to the word hypnotism. You should never mention hypnotism to your subject in carrying out these experiments.

What to Do.—Seat your subject in a chair as before, with his back to the circle and let him, as he looks up into your eyes, while you stand over him, relax his arms and rest his hands a dead weight upon his knees. Now say to him slowly, "Close your eyes, fix your attention upon your right hand. When I touch that hand with my finger you will feel a sensation of great warmth passing into the back of the hand until the whole hand becomes hot and burns. Remember, it will burn you. The sensation will be one of strong heat. It will burn you. Fasten your attention closely upon it and you will feel the pain in the hand." Having now aroused his expectation, touch the back of his right hand very lightly with your finger and say sharply, "It is burning. You feel the heat, you feel the sensation of great warmth, it is burning and tingling, burning you, burning you." Your subject will not only show by his expression that the sensation is real, but he will make efforts to draw his hand away. When you have shown your circle that the effect has been produced you may snap your fingers and say, "All right, wake up, the sensation is all gone," at the same time taking his right hand in yours and rubbing the back of it briskly.

A Physiological Explanation.—There is an explanation of this phenomenon which many of you may put to very good use in your daily life, which is briefly this: Any concentration of the mind upon one part of the body tends to produce a flow of blood in the direction of the part thought of. This we call dirigation of the blood and it is possible by steadily concentrating your attention upon the sensation of heat in the feet, for example, to cure yourself of that unfortunate condition known as cold feet by the simple agency of the force of your concentration. This is perhaps one of the very finest examples of the power of the mind

over the body and the power of the mind alone to affect the circulation of the blood.

THE BASIS OF CURE.—It is really upon such a well-known physiological fact as this that the cures wrought by mental science and hypnotism, as well as by Christian Science and auto-suggestion, are based. We have, therefore, the highest warrant for asserting that the study of hypnotism puts one in possession of the facts concerning the healing power of the individual man resident within himself and based upon the power of thought to influence the blood currents. You have now before you six experiments which require your careful attention and complete assimilation.

WORDS OF CAUTION.—Do not be in a hurry to tell all your friends what you can do. In fact, do not mention your work to your friends at all, as they are inclined to accord you less honor than strangers. Study the rules laid down for your guidance here very carefully. Remember that when you bring the right conditions to bear in carrying out the experiments you cannot possibly fail in producing the phenomena. They are as certain to occur as that four must be the product of two multiplied by two. It is simply the law of cause and effect. Given a certain cause, there must follow a logical effect, and, indeed, hypnotism, startling as its phenomena undoubtedly are in their outer manifestations, is the one line of study whose effects are based upon unalterable logic. There are no phenomena connected with hypnotism which are irrational and illogical. It is the greatest of all studies; the study of Vital Facts.

Conclusion:

The experience gained in the foregoing experiments will give you confidence, ease of manner and an understanding of the basic principle of hypnotism. After a few experiments you are sure to have developed one or more good subjects whom you can take into the further stages of hypnotism as indicated in the course of lessons to follow and with whom you can make a profoundly impressive exhibition before strangers and critical or scoffing observers. Not unless you are an experienced hypnotist is it wise to experiment on new subjects before critical observers. Their presence has its effect both upon yourself and the subject, whose whole interest and attention, must, as I

have explained, be strained upon the delicate task of securing absolutely harmonious conditions and the voluntary elimination of doubt or mental analysis on the part of the subject.

As you become experienced through the handling of subjects whom you have already developed, you will unconsciously acquire the "knack" which always comes with familiarity with any process, and your success, both with new and with tried subjects, will increase in inverse proportion as you proceed.

LESSON I.

HYPNOTISM A FACTOR IN HUMAN LIFE—THE PURPOSE OF THIS COURSE—THE COMPLETENESS OF THIS COURSE—THE OLD, OLD POWER—EVERYONE CAN LEARN TO USE THE POWER—THE IMPORTANCE OF PROFOUND HYPNOSIS—THE VALUE OF HIGH MOTIVES IN PSYCHIC RESEARCH.

HYPNOTISM A FACTOR IN HUMAN LIFE.—The study of Hypnotism is the study of Human Nature. So long as the world produces some to lead and some who are led, some who are strong and some who are weak, some who are dependent and some who are independent, Hypnotism will be a factor in human happiness. It is my earnest hope that through the awakening of public interest in this science which has marked the closing of the present century there will come a better understanding of the benefits to be conferred upon the human race through the right use of this power and a knowledge of its benignant influence.

THE PURPOSE OF THIS COURSE.—The purpose of this exhaustive Series of Lessons is to enable the student not only to hypnotize without fail, but also to understand something of the great laws which underlie a manifestation of this power. It has seemed to me in examining many of the published works upon Hypnotism and allied sciences that the writers have been less impressed with the great possibilities following its use than with the ease with which in some cases they have induced profound hypnotic conditions. It is a fact that there is no mystery in the production of hypnosis, but the effects or results of Hypnotism will always remain greater and still greater marvels.

THE COMPLETENESS OF THIS COURSE.—In these Lessons I wish carefully to point out to you how the old experts in this work achieved their results and how you will do wisely to follow to a certain extent in their footsteps, aided, however, by the brighter light which modern psychology has thrown upon many hitherto inexplicable phenomena. It is not necessary to waste time over the discussion of the history of Hypnotism; every book that has been written upon this subject deals with the history of the science; and the student can gather from its

pages anything he may care to know concerning the early success of those who discovered and named it Mesmerism and later rechristened it Hypnotism.

THE OLD, OLD POWER.—Under whatever name it appears to-day it is the same old force; and no matter how often we change its name, whether we call it Mesmerism, Hypnotism, Electro-Biology or Statuvolence, it is the same old power, viz., the power of the mind over the body. I have gathered together from various sources many methods of Hypnotizing, and I venture to say that there will be no student of these Lessons who will be incapable of successfully applying several of these methods. I intend to teach you how to Hypnotize.

EVERYONE CAN LEARN TO USE THE POWER.—There is no one of ordinary intelligence who understands the meaning of written language who cannot learn from this Course of Instruction all that could be taught him in any School of Suggestive Therapeutics in the country. Everything will be made plain and practicable. I shall assume that you know nothing whatever of Suggestion, Hypnotism, Mesmerism, Clairvoyance or Suggestive Therapeutics, and hope to carry you with me, understandingly, from the most elementary to the most complex manifestations. Our modern investigators have been too much impressed with what they call Suggestion, and Suggestive Therapeutics, and in my opinion have largely overlooked the superior importance of the profound sleep which distinguishes true Hypnotism.

THE IMPORTANCE OF PROFOUND HYPNOSIS.—In this Course of Lessons, therefore, I shall impress upon you the importance of inducing in your subjects the profoundest degrees of Hypnosis possible, and you will be expected to look always toward the production of deeper and still deeper slumber. In the works of the early Mesmerists we find instances of Clairvoyance induced in their Somnambules which are not often paralleled to-day, and I take the reason of this to be that to-day our operators are too easily content with the lighter stages of Hypnosis, and do not persevere sufficiently for the purpose of inducing the deeper conditions. There is another reason for the success of the older Hypnotists. They were invariably men of high moral purpose. They threw out an influence for good which was easily perceived and received by their subjects. They were able to induce almost at a word a condition of profound passivity in those whom they treated. The purity of their motives

and their beneficent intent shone from their features, and had immediate effect upon the troubled minds and sensitive nerves of those upon whom they exercised their art.

The Value of High Motives in Psychic Research.— I lay this down as an axiom which cannot be challenged, that the nobler his purpose the more generally successful will be the operator. While many have practiced Hypnotism through unworthy motives, and have been to a certain extent successful, they have never reached the success attained by those who brought a clean heart and clean hands to the study of this science, and I therefore take it for granted that if you have any intentions of merely gratifying your curiosity by mastering the intricacies of Hypnotism you will not expect to reap the reward which is given only to those who earnestly search for higher truths through the medium of Psychology.

LESSON II.

THE METHOD OF VERBAL SUGGESTION—LIEBEAULT'S MODE OF PROCEDURE—THE INTENTION OF THIS METHOD—SLEEP SUGGESTIONS—A SECOND TREATMENT—CONCLUSION OF SECOND TREATMENT—THE MEMORY IS AMENABLE TO SUGGESTION.

THE METHOD OF VERBAL SUGGESTION.—We will take for our Second Lesson the method most generally employed by the Hypnotist of to-day, and which was first brought into public notice by Dr. Liebeault of the School of Nancy, France. He christened his method "Verbal Suggestion," and his views, opinions and experiments were later embodied by Dr. Bernheim, his pupil, in a work entitled "Suggestive Therapeutics." Let us put ourselves for a moment in Dr. Liebeault's place and suppose that a patient has come to him to be treated by Hypnotism for some nervous disorder. The Doctor takes the patient's hand, asks him a few questions, and receiving the patient's assurance that he is at present suffering great pain in his head, he requests the patient to sit down in a comfortable chair.

LIEBEAULT'S MODE OF PROCEDURE.—The Doctor stands before the patient, and laying his left hand lightly upon the latter's head, he holds the two fingers of his right hand about one foot from the patient's eyes at an upward angle so that the patient is compelled to slightly strain the eyes upward in order to see the fingers distinctly. The Doctor then says in a soothing and monotonous voice: "There is nothing to be afraid of in this process. You are about to undergo at your wish and mine the same mental transfiguration which happens to you every night of your life, that is to say, you will pass from a condition of active waking life into, first a drowsy, somnolent state in which you hear but do not heed greatly what is said to you, and in which you feel averse to making any voluntary motion; you will pass from that condition into a state of ordinary sleep in which you will be, as you are every night of your life, unconscious of what is happening about you. From this condition you will wake when I choose to wake you, greatly refreshed

and strengthened, and you will note the disappearance of your pain." While he is saying these words the Doctor moves his fingers with a slow, circular movement, having a circumference of about one foot, round and round in front of and below the patient's eyes. He continues this circular movement of his fingers, at the same time requesting the patient to keep his eyes and his attention fastened only upon the movement of his fingers, for about

FIG. VI. INDUCING HYPNOSIS BY FIRST METHOD, GAZING AT THE FINGERS

five minutes, talking all the while to the patient in a monotonous tone of voice.

THE INTENTION OF THIS METHOD.—The idea is to soothe the patient's nerves; to relieve him of all anxiety of mind concerning the mystery of the treatment he is about to undergo; to reassure him and make him thoroughly comfortable. It is also intended that by a concentration of the patient's attention upon this simple act of moving the fingers there will be brought about in the patient's brain that condition of cheerful fatigue which follows the concentration of the mind upon any not disagreeable and not exciting task. A drowsiness begins to take

possession of the patient. The voice of the operator sounds even more soothing and monotonous than before.

Sleep Suggestions.—The Doctor is saying: "Your eyes are getting heavy now; you are feeling drowsy; you are feeling that it would be an effort to move; you are not disturbed by any noise without, the blood is receding from the extremities, your hands and feet and head are becoming cooler, the heart's action is diminished, the pulse is slower, the breath is easier, quieter, deeper and you are going gradually sound asleep." The Doctor pauses for a little while and then says still more quietly: "Close your eyes, sleep," at the same time laying his hands lightly upon the eyelids of the patient. He then says: "Resting quietly; all is well; your pain is getting gradually less. In a little while you will be sound asleep, and on awaking the pain will have entirely disappeared. Sleep quietly. Nothing will disturb you until I return." He then leaves the patient to himself for perhaps ten or fifteen minutes, and upon returning usually finds that the latter has passed from a state of drowsiness into a condition of light sleep, and that the headache is either greatly relieved or entirely gone. The Doctor informs the patient that the next day when he returns for treatment he will pass more easily into the drowsy condition, and that his sleep will be deeper, and that after a few treatments he will be able not only to cure any pain which may be present at the time of the treatment, but by this Verbal Suggestion will prevent a recurrence of the trouble. This is the method which is invariably followed in France in the treatment of a new patient. Nothing is said about Hypnotic Influence; no tests are imposed to discover whether the patient is in any degree under the influence or not; everything is arranged to quiet him, reassure him, and set his mind absolutely at rest.

A Second Treatment.—Accordingly, upon returning for treatment, the patient gets into the chair with confidence and without any misgiving as to what the result will be; and he becomes proportionately more quickly obedient to the suggestions of the Doctor, and is more profoundly affected. At this second sitting the Doctor says, after he has induced in the patient the drowsy condition in the manner aforesaid: "You will find that your eyes are very heavy indeed, and that you cannot open them." He lays his hand lightly upon the eyelids of the patient and says: "Your eyes are shut tight and you have no power to open them." The

patient makes an ineffectual attempt to open his eyes, and perhaps, smiling languidly, gives up the task and relapses again into his condition of somnolence. The Doctor says: "All is well; your eyes are tightly shut and you have no power to open them. You will pass now into a condition of deeper sleep. Upon awakening you will not remember anything that has happened. Your memory will be obliterated for the time being. You will only be conscious of the fact that you have slept profoundly, and feel much benefited in health." The patient is now left to himself as before, for perhaps fifteen minutes, at the end of which time the Doctor re-enters the room, and passing his hand lightly across the forehead of the patient says:

Conclusion of Second Treatment.—"You have had a good rest and a refreshing sleep. You will have no more pains in your head, and your mental faculties will be much brighter and more alert for this rest. You will wake when I count three, and hereafter when I wish to Hypnotize you for your benefit you will pass at once into a condition of profound sleep. Now I shall wake you quietly and without any nervous shock; one, two, three—wide-awake." As the Doctor pronounces "three" the patient opens his eyes and confesses that he is without pain or discomfort of any kind.

The Memory is Amenable to Suggestion.—Perhaps he stares about him stupidly as one does who has been roused suddenly from a deep sleep, but he has no memory of having been spoken to from the time he closes his eyes until that moment. There are accordingly present in this patient all the necessary signs which point toward the possibility of inducing in him a profound condition of Hypnosis, and here for the present we may be content to leave the method of the Nancy School.

LESSON III.

THE ART OF MESMERIZING—THE AUTHORITATIVE OPERATOR—THE METHOD OF MESMERIZING—USING THE LONG PASS—HOW TO KNOW THE MAGNETIC SLEEP.

THE ART OF MESMERIZING.—Let us now take up for consideration the method of the early Magnetizers, as they styled themselves, and I prefer to put these directions in the form of personal instruction, as it were from me to you. First select for the purpose of experiment some one younger than yourself, but not one who has lived so long in the house with you as to be inclined toward any familiarity.

THE AUTHORITATIVE OPERATOR.—In order to be at first successful you should find some person who looks up to you as one in authority, since the essential point in successful Mesmerism is the obedient quality in the patient. It will be also strongly in your favor if your patient is not well physically, and is looking toward Mesmerism as a possible means of relief from ill health.

THE METHOD OF MESMERIZING.—Seat your patient in a comfortable chair and sit directly in front of him; your eyes should be a little above the level of his eyes; make him perfectly comfortable, if necessary placing cushions at his back in order that his head may rest easily and without any physical strain whatever in the position in which he sits. Take his right hand in your left, and his left hand in your right. Lean forward until your face is about a foot from his. Desire him to gaze unflinchingly into one of your eyes. Impress upon him firmly the point that he must not allow his gaze to wander. He must not wink his eye unless he feels compelled to do so. You must talk to him in this manner: "You will feel a tingling first of all in your hands as I hold them, extending up your arm to the shoulders and gradually a numbness creeping over the body. Do not be uneasy at any sensations which may occur, and do not allow yourself to wonder at anything that may happen. No harm shall come to you, and you may repose absolute confidence in me.

When you can no longer keep your eyes open and fastened upon mine, close them and they will not come open again. You will then pass into a profound sleep, your whole body will feel warm and a genial current which will seem to you like an electric warmth will be sensed. When your eyes are closed I shall use passes over you which will have the effect of doubling the magnetic influence and distributing it evenly throughout the body." As you hold his hands in yours, press lightly the thumbs of your hands against the back of his hands alternately lightening or

FIG. 7.—HYPNOSIS BY VERBAL SUGGESTION.

increasing the pressure, allowing your thumbs to rest half way across the back of his hands between the second and third knuckles. This pressure will exert a peculiar influence upon him, and will also hold his attention steadily to the work in hand. When he can no longer keep his eyes open, release one of his hands and close his eyes with your fingers, saying: "Relax now and sleep." You may then proceed with the passes.

USING THE LONG PASS.—Rising from your chair, you bring both hands over his head and holding the points of your fingers about two inches from his face you proceed to bring them down over his body with a slow sweep, terminating at the knees.

Throw your hands out then to either side of you, palms upward, and bringing them together again over your head, bring them down in another sweep, slowly performed, from the head again to the knees. Repeat this process for about ten minutes, at the end of which time if you lift one of his arms it will probably remain in the position in which you place it. If it should fall again to his side repeat these slow long passes for another five minutes, at the end of which time he will probably be in that condition which is known as rapport; that is to say, he will be more

FIG. 8 THE LONG PASS

or less under the magnetic influence. Do not try to lift his hand again, because he may be one of the lethargic kind of subjects who never become cataleptic. As the meaning of these terms will be fully explained later on it is not necessary to do more than mention them here. Say to him quietly, "You are now passing into the magnetic condition, and though you may be conscious of where you are, you cannot open your eyes." Wait a few moments and then say: "Your eyes will not open although you try to lift them." Pause here again and then say, "Try to lift them, they will not open." If you see that he makes an ineffectual at-

tempt to open his eyes you may understand that your patient is in the same mental condition as was the patient of Dr. Liebeault mentioned in the previous Lesson.

How to Know the Magnetic Sleep.—But if there should be no movement whatever from him, and if he should seem to pay no attention whatever to your exhortation that he try to lift his eyelids, you may take it for granted that you have induced in him a deeper state of magnetic sleep, one which it is better for you not to disturb; and you will therefore say to him as follows: "Sleep profoundly and dream that you are traveling many thousands of miles from here, visiting scenes and places you never saw. Let your spirit go whither it will, and when you awake in one hour from this time, you will tell me where you have been and what you have seen and everything will be clearly impressed upon your mind when you awake. Sleep for one hour and awake of your own accord at the end of that time." Here we leave this patient also.

LESSON IV.

THE METHOD PRACTICED IN INDIA—WHAT TO DO TO INDUCE SLEEP BY THIS MEANS—DO NOT EXPERIMENT IN THIS CASE.

THE METHOD PRACTICED IN INDIA.—In this fourth Lesson I give you the method practiced by an English surgeon, Dr. Esdaile, who about the year 1847 made such good use of Hypnotism in his hospital practice at Calcutta, India, that the English government placed at his disposal a hospital specially prepared for the reception of patients to be operated upon in Mesmeric Anæsthesia. It is a method that is now practically unknown, and one which has never been fully given to the public. Its results, however, are so astounding, especially in the matter of inducing the deepest degrees of Hypnosis that this complete book of methods must give it a place of importance. We will again assume the places of instructor and pupil.

WHAT TO DO TO INDUCE SLEEP BY THIS MEANS.—Have in your room where patients are to be treated a long low couch in which the headrest is not more than six inches higher than the body of the couch. Let your patient lie full length upon the couch and seat yourself at its head. Bend over the couch in such a way that when your patient's eyes are upturned to yours it is not difficult for him to keep his gaze riveted upon you. To make this more plain to you I should say that there must be in this case no great strain upon the eyesight of the patient. Now bend over the couch so that your face is not more than from four to six inches from your patient's. Keep your eyes fastened upon his. Instruct him to keep his eyes fastened upon yours. Allow no sound to escape you. There should be no noise of any kind in the room or out of it to disturb you. Maintain this position if necessary for one hour to two hours, keeping in your mind the firm resolve that your patient must sleep. In half an hour or less his eyelids will quiver, but a word from you will redirect his attention to you and he will make another effort to keep them open. These efforts will become gradually less and less pronounced, until the sense of

weariness is so developed in him that he can no longer resist the sleep influence, and his eyes will close completely.

Do not Experiment in this Case.—When you have tried this method it will not be necessary for you to try any experiment with your patient with a view to testing whether or not

FIG. 9.—THE FIXED GAZE.

he has passed into the Hypnotic condition. This method, provided your patient is not wilfully deceiving you, is invariably productive of the deeper stages of Hypnosis, and no such thing as a test is here necessary. Your patient is again in the condition known as Magnetic Sleep.

LESSON V.

HYPNOTIZING A NUMBER OF PERSONS—PREFATORY EXPLANATIONS—NOTING THE SYMPTOMS—SUGGESTING THE IDEA OF SLEEP—ROUSING THE COMPANY—CONCLUSIONS DRAWN FROM THEIR TESTIMONY.

HYPNOTIZING A NUMBER OF PERSONS.—Keeping carefully in your mind the three methods which have been previously given you as advised, let us add to them a fourth, which is no less distinct from the others. Gather together some eight or ten people in a room, and request each one to look fixedly at a bright object, let us say a silver half dollar, held in the palm of the hand. Repress any indications of levity among your audience, by pointing out to them the fact that you mean to make of this an earnest investigation into psychic phenomena, and explain to them that any tendency toward merriment will have the effect of postponing results by distracting the attention of those engaged in the investigation.

PREFATORY EXPLANATIONS.—Explain in your prefatory talk that you do not intend to make any verbal suggestions to them during the performance, but that they will find their eyes gradually closing, the bright object becoming blurred and indistinct, and a general feeling of heaviness and drowsiness becoming marked. Allow your audience now to devote themselves earnestly to the simple task you have assigned to them. Stand in front of your circle and watch them all closely.

NOTING THE SYMPTOMS.—By and by you will notice one head begin to nod; then perhaps another; some of the more unruly ones will allow their attention to wander in the direction of these who show the influence more plainly, and you should be on the alert to restrain any sign of whispering or communication between the members of the circle, all such signs and all such noises having the tendency to rouse the true subjects.

SUGGESTING THE IDEA OF SLEEP.—When you notice that some two or three of your audience are decidedly affected, go down quietly among them, and speaking in a quiet tone of voice, so as not to arouse them from the condition of reverie in which they have placed themselves, imprint upon their minds the idea of sleep by saying the following words: "By keeping your eyes

fixed upon the bright object in your hands you have brought about in yourselves a lessening of the circulation of blood in the brain, consequently you feel drowsy and inclined to sleep. This drowsiness will increase, and will deepen as you continue to gaze fixedly at the object you hold. When the blood leaves the brain, sleep follows. Your fixity of attention upon the object you hold has brought about the required change in the circulation, and you will now gradually pass into the condition of sleep. Let nothing disturb you."

Rousing the Company.—Some of those affected will now fall asleep, and in the course of about five minutes you may

FIG. 10 HYPNOTIZING A COMPANY

arouse the whole company by saying: "When I count three you will all be wide-awake and will tell me how far and to what degree you were influenced." When you count three they will all open their eyes and tell their experiences.

Conclusions Drawn from their Testimony.—Some will say that they felt no tingling whatever; some will say that they felt drowsy; some will say that they were fast asleep. The first have been guilty of allowing their attention to wander; the second have been influenced, and upon repeated trials would no doubt pass into sleep; the last named would make good subjects, and may be said to have reached the same condition, this time self-induced, as was arrived at by the subjects in the preceding Lessons where entirely different means were employed to bring about this condition of subjectivity.

LESSON VI.

THE QUALIFICATIONS OF A GOOD OPERATOR—QUESTION OF SEX OF NO IMPORTANCE—WHAT HYPNOTISM IS—THE POWER TO HYPNOTIZE—THE IMPORTANCE OF ASSUMPTION—DEVELOPING A POWERFUL GAZE.

THE QUALIFICATIONS OF A GOOD OPERATOR.—In the preceding Lessons you have been given the four distinct types of inducing Hypnosis which form the groundwork for a variety of methods which follow, and of which each operator selects the one which he finds most natural to himself to adopt with success. Before going into any further methods let us consider the qualifications necessary to make one a good operator.

QUESTION OF SEX OF NO IMPORTANCE.—Although in these Lessons we shall speak of both operator and subject always as of the male gender, women make fully as good Hypnotists as men, and are just as easily influenced, but not more easily, to become good subjects. My experience has shown me that the susceptibility of both men and women to Hypnotic influence is just about even, and neither sex can be said to have any advantage over the other in this respect. A good operator must be very cleanly in his personal appearance, and be free from all offensive habits of speech or manner. He should be polite and persuasive, at the same time having in his tone and bearing the appearance of one who commands.

WHAT HYPNOTISM IS.—The art of Hypnotizing is really the art of making an impression upon the mind of another person, and in order to make this impression deep and lasting the operator should never allow himself to give or accept any familiarity to or from his subjects or patients. This is a rule which will admit of no exceptions.

THE POWER TO HYPNOTIZE.—The power to Hypnotize may be summarized as being the power to command respect and obedience. For this reason, and because his authority as physician gives him the right to command, the doctor makes an admirable hypnotist. But this firmness of manner and dominant appear-

ance which is necessary to success may be acquired by anyone who studies these Lessons after a little practice.

The Importance of Assumption.—The manner which is at first assumed, becomes later on natural, and even if at first you have no confidence in yourself it is necessary that you should assume a confident bearing and manner when dealing with a subject. You will be surprised at first to see how the things which you say are about to happen do happen. When, for instance, you tell a subject that he is becoming drowsy, even though you see no sign of drowsiness in that subject, it will shortly come about that he will give every evidence of being drowsy, and this phenomenon simply means that your confident assertion has made such an impression upon his mind that the thing which you have assumed to be true has become true. At first the effect of your words will astonish you, as I say, but after a little practice you will begin to see that all of your acquaintances are influenced by the suggestions that are made to them by others both directly and indirectly. The other necessary qualifications of the good operator are, an honest person, an upright character dealing fairly with all men, a clear eye, and most important of all a habit of looking every person straight in the eye while endeavoring to influence him.

Developing a Powerful Gaze.—For the special practice of operators, in order to develop the power of the fixed gaze, I shall advise that they spend ten minutes night and morning in their room practicing before the looking-glass the act of gazing at the reflection in the mirror without winking an eyelid. After regular practice of this kind it will be found that they are able to extend the time of looking without winking at any person or object from one to five minutes, and from five to ten, and sometimes as long as twenty minutes, without the eye becoming fatigued or suffused with tears. This practice will also have the effect of seeming to enlarge the eye by increasing the expansion between the lids, a result which is to be desired.

LESSON VII.

WHO MAKE THE BEST SUBJECTS—EXCEPTIONS TO THE RULE—WHAT CONSTITUTES A HARD SUBJECT?

WHO MAKE THE BEST SUBJECTS.—With reference to the class of people who make the best subjects, I have often been asked by my students to tell them some way of picking out from a crowd of people the persons most likely to pass into the somnambulistic condition at a glance. This is a matter which practice alone can make one expert in, but there are certain general indications which never mislead the student. These are as follows: Blondes are more easily influenced than brunettes. Men and women who have what is known as a faded appearance, whose eyes are for example of a faded blue which is yet not gray, whose hair is of a light shade of brown which has in it nothing of gold, whose mouths show pleasant temperaments and non-inquisitive dispositions, these make as a class good subjects.

EXCEPTIONS TO THE RULE.—Unfortunately no generalization upon this point can be accepted as accurate because in the experience of every Hypnotist there are exceptional cases where very strong-willed persons made admirable subjects, very pronounced brunettes proved to be first-class somnambulists, and many of the faded type proved refractory and hard to influence. It will give you a fair clue to your probable success with your patient to say that you may gauge your probable effect upon him in the induction of Hypnosis by the effect upon him of your manner and appearance while he is wide-awake. If he is cordial and complacent and obedient, or if he is yielding, or shows in his manner great fear of you which is not mixed with repugnance, you may take it for granted that you will be able to forcibly impress his mind. There is in some persons a rooted objection to Hypnosis which it is absolutely impossible to overcome and you may be wasting your time by working upon such people. It is not, I think, a question of fear, but of absolute distaste for the whole process. There is

no harm in a subject being afraid of you, because you can remove that feeling of fear in the course of one or two treatments so that in place of being afraid he comes to have absolute confidence in you. Also, as I will show later, the feeling of fear alone is sometimes sufficient to produce instant Hypnosis.

What Constitutes a Hard Subject?—The worst subjects are those who, being in the first place persons of weak will, have no interest in psychology, and have not sufficient wit to understand the genuineness of the force resident in themselves. They may be reached always by indirect Suggestion and in dealing with such people you should never rely upon verbal Suggestion alone, but should call to your aid an adjuvant such as electricity, with which you will be able to make a profound impression upon their minds.

LESSON VIII.

A Typical Case—How to Begin to Influence the Boy—What to Say—the Purpose of This Method—Maintain Silence in the Room—Affecting the Boy's Muscular Action—The First Stages of Catalepsy or Muscular Rigidity—Removing the Rigidity—The Effect of Your Suggestions—His Reason Is Affected—Further Evidences of the Receptive State of His Mind—Sleeping in a Standing Position—Giving Quick, Positive Suggestions—An Experiment in an Illusion of the Sense of Sight—Do Not Induce Fear in Subjects—Active Somnambulism—Illusion of the Sense of Taste—Inhibiting the Sense of Smell—The Use of Illusions as Evidence—Hallucination of Sight—Changing Somnambulism Into Sleep—Giving Educational Suggestions—In Case of Too Profound Sleep.

A Typical Case.—We will now take for purposes of instruction such a case as follows: A friend comes to your office and brings with him a young man. Your friend says: "I have heard that you are a great Hypnotist, and I should very much like to have a demonstration of your power upon this boy. He has no objection to being hypnotized and will do anything you tell him. He is a very backward boy in his studies and will not apply himself to his work. His mother sent him to me for correction, but having heard of your success in this class of cases I bring him to you in order that you may demonstrate the power of Hypnotism upon him in the correction of the habit of laziness. See what you can do with him." Here is a typical case which occurs in the practice of every operator, and the right method of procedure may be here given at length, so that the student may know just how to proceed in such a case.

How to Begin to Influence the Boy.—Approach the boy with a firm, confident manner, and take his left hand in your right, at the same time placing your left hand on his forehead, and pushing back his head until he looks up into your eyes as you stand above him. He will be somewhat afraid at this procedure. Tell him that you have no intention of hurting him, and that he will really enjoy himself very much during the experi-

ments which are to follow. Tell him that you will not hurt him, or allow anyone else to hurt him; that you do not intend to run pins in him or put him to any pain, and that he may have full confidence in you. Talk to him reassuringly, at the same time making him keep his eyes fixed on yours as he stands upon his feet. Tell him that he must do just what you tell him to do, and that you will put him to sleep. Tell him that you are going to put him in a chair, and that you will give him a ten-cent piece

FIG. 11.—INDUCING SLEEP IN A BOY.

to look at, or a silver half dollar; any bright object will answer the purpose just as well. Then impress upon him that nothing unusual or extraordinary will happen, but that his sleep will be a perfectly natural sleep. Put him then into a comfortable chair, put the bright object in his hand, bringing his hand to about four inches from his eyes, and tell him that after looking at the bright object for a little while he will become drowsy, then more drowsy, and finally he will be compelled to close his eyes and to sleep.

WHAT TO SAY.—Repeat positively to him in the most em-

phatic manner some such directions as these: "Keep your eyes fixed upon the object in your hand. Pay no attention to anyone who comes into the room, and pay no attention to any noises you hear. Your eyelids will get heavier and heavier. You will become so drowsy that you will be unable to keep them open." Go behind his chair and rest your right hand on the back of his neck, keeping the palm firmly pressed against his neck, but not in such a manner as to cause him any discomfort. Allow him a little while to get sleepy, as nothing is gained by hurrying matters. Here repeat the suggestion as follows: "Your eyes are becoming more and more heavy; you are getting more drowsy; in a little while you will be unable to keep your eyes open, but you must not close them until I tell you to do so. Now you can scarcely see the object, but keep looking at it and I will tell you when to close your eyes."

The Purpose of this Method.—Keep talking positively but quietly to him in this manner; make your suggestions in such a tone of voice that they impress themselves upon his consciousness as facts. You are now driving into his mind the idea of sleep. Keep on talking to him; let him only listen to what you have to say to him. Because of your repeated suggestions to him his eyes in a little while will really begin to have the appearance of drowsiness and heaviness in the eyelids. Then say: "Your eyes are almost ready to close; you can scarcely keep awake." Here make your tone of voice less commanding and more drowsy, using the very drowsiest intonation which you possess, drawing out your words and letting it appear that you are yourself fatigued and almost ready to fall asleep. Continue as follows: "Now your eyes must close; you cannot keep them open; they must close now and you will be asleep. Close them." Keep your right hand upon the back of his neck as heretofore, and put your left hand upon his forehead, saying, "Sleep," giving the command to sleep quietly but firmly. Sometimes the eyelids will quiver for a few seconds, sometimes longer. Very soon the subject will relax his muscles and settle back in his chair with a sigh of satisfaction. Let him remain so for some time saying nothing to him at all.

Maintain Silence in the Room.—Request the person who accompanied him to your office to remain perfectly quiet throughout the whole performance, making no noise to attract the attention of the subject, and offering no suggestions whatever

either to him or to you. This point should be insisted upon before the beginning of the treatment.

Affecting the Boy's Muscular Action.—After allowing your subject to rest for a few moments, say in a very low tone of voice: "You are fast asleep and nothing will wake you; nothing will hurt you; you can open your eyes when I tell you to do so, but you cannot open them if I tell you you cannot. You will remain asleep. Now I shall lift your arm and that will not disturb you. Nothing will awake you." Take your hand

FIG. 12.—INDUCING CATALEPSY IN THE ARM.

quietly away from his neck and stroke the arm nearest to you two or three times, then raise it quickly to a horizontal position, and say: "Your arm will remain fixed as I put it;" stroke it two or three times again and say, "You see that your arm remains fixed and you cannot take it down. It will stay in any position in which I place it; you are sound asleep, and you will do anything I tell you to do, but you cannot wake up until I tell you to wake." The arm will remain in the position in which it is placed, and you may then say: "No one can bend your arm or take it down until I give them leave."

The First Stages of Catalepsy or Muscular Rigidity.—

You can proceed so with the other arm, and it is a good plan to make both arms and legs rigid in this manner, provided that your subject is a boy or a young man who has nothing the matter with his general health, and upon whom a muscular experiment of this kind will have no exciting effect.

Removing the Rigidity.—When his limbs are all horizontally stretched in this manner you may say to him, "Now I shall gradually remove this influence and loosen your left arm by making a few passes over it from the wrist to the shoulder." Do so, and then say: "Now it is relaxed and easy and you can put it down." So proceed with the other arm, and always be careful in this experiment to thoroughly remove from the patient's mind any impression of muscular rigidity which you may have placed there in the course of the experiment. Repeat to him, "You are sound asleep, and you will do what I tell you to do. No one can wake you except myself."

The Effect of Your Suggestions.—You have now demonstrated in the case of this subject the control which you have over his muscular system. You have, by your repeated suggestions that he cannot do certain things which in his ordinary state he could do, driven into his mind the suggestion that it is impossible for him to, for instance, lower his arm. The result is that by the repetition of the Suggestion he has come to believe that what you say is a fact and he finds himself therefore to a certain degree at war with himself. He may, and subjects frequently do, seem to make strenuous efforts to lower his arm; but because of the fact that he believes he cannot, he is unable to do so. Now you should begin to understand the power of positive Suggestion when driven into the mind at the time when the reasoning faculties are not in their most active state.

His Reason is Affected.—While the boy is very drowsy and sleepy he does not reason as he would reason in his waking state. Therefore he merely accepts the fact that he cannot put down his arms and gives up trying. His brain is then in a receptive condition for further suggestions, and you may proceed with any experiments which suggest themselves to you in the way of demonstrating further muscular control over your subject.

Further Evidences of the Receptive State of His Mind.—For example, in precisely the same way as you demonstrated to his satisfaction or dissatisfaction that he could not lower his arm when you told him he could not you may prove to him and

to others present that he cannot open his eyes when you say he cannot; that he cannot close his mouth when you open it, and command it to remain open; and that he cannot move from any spot upon the floor when you say that he is transfixed there and incapable of movement.

Sleeping in a Standing Position.—You now stand him upon his feet and say, passing your hands rapidly down his head past the arms and down to his feet with a quick stroke, touch-

FIG. 13
SLEEPING STANDING ON HIS FEET

ing the clothing lightly, and repeating this double stroke a few times, "You can sleep just as easily and just as soundly standing upon your feet as sitting in the chair. You will open your eyes when I tell you to open them, and you will see what I tell you to see. You will also feel what I tell you to feel, everything will be real to you." You now say: "Although I should tell you to open your eyes you will not be wide awake; you will still be asleep; you will see some very curious things, but you will not be frightened at them, and you will not wonder how they came there; you will only know that you see them and that they are real to you."

Giving Quick, Positive Suggestions.—In this experiment

it is necessary that you should speak quickly and without hesitation. The idea is to impress at once upon the mind of your subject that what you say is a fact. If you hesitate, or speak in an uncertain tone of voice, you run the risk of letting him rouse himself sufficiently to question or doubt. Your business is simply to impress.

AN EXPERIMENT IN AN ILLUSION OF THE SENSE OF SIGHT.—You now take an ordinary walking stick and lay it in the boy's

FIG 14 CREATING AN ILLUSION OF SIGHT. THE BOY THINKS HE SEES A SNAKE

hands, saying: "You are not afraid of snakes. You have always wanted to have a snake for a pet. Open your eyes and look at the snake which I have put in your hands. It will not bite you or hurt you. You are not afraid of it. Hold it tight or it will get away." The boy opens his eyes, and in the place of the stick sees, as he supposes, a snake, but as you have impressed upon him that he will not feel alarmed he does not experience any distaste for the reptile and will even fondle it affectionately. You could if you were so disposed instantly transform this feeling of affection into one of fear, by exclaiming: "Take care, or it will bite you!" All stage Hypnotists play in this

manner upon the fears and affections, that is to say the emotions, of their subjects.

Do Not Induce Fear in Subjects.—But it is just as easy to demonstrate the force of Hypnotism by making use only of tests which are pleasurable to the subject as by frightening him, and I strongly deprecate any use of this power for an inferior end.

Active Somnambulism.—This boy is now in the condition which is called Active Somnambulism. You have induced in his mind an illusion; that is to say, you have given him an object and transformed it by your suggestion into another object, forming an Illusion of the Senses. You now say to him: "Let us put the snake away," and taking it out of his hands you lay it on one side. Then pass your hands rapidly over his face once or twice and say, "Sleep." This is all that is necessary to transform the condition of Active Somnambulism into profound sleep.

Illusion of the Sense of Taste.—Let him stand for a moment swaying lightly upon his feet, and then say: "You are very fond of fruit. You like apples and oranges. Here is a very fine apple, one of a choice variety, and you can have it to eat. You will think you never tasted a finer apple or a sweeter one. Take it and eat it now." You can then put in his hand an ordinary raw potato, and he will eat it with every evidence of satisfaction. Hitherto you have not asked him to speak to you, but you can now question him and he will answer. Ask him how he enjoys the apple, and if he does not at once reply give him a suggestion forcibly that he can speak just as well as he can when he is wide-awake. He will tell you then that he enjoys the apple very much and would like another. You have thus induced the illusion of the sense of taste.

Inhibiting the Sense of Smell.—You can take this same subject and in a little while you can educate him up to such a point of practice that you can positively inhibit the sense of smell to such a degree that a bottle of strong ammonia held under his nostrils will produce absolutely no effect whatever. He may then by suggestion be made to accept the bottle of ammonia as a bottle of eau de cologne and inhale the fumes with evident pleasure. There is no end to the variety of experiments which can be conducted in this matter of illusions of the senses, and it is not necessary here to do more than to give you the above directions as to how you are to proceed to induce such illusions. I have never found that any harm occurs to the sub-

ject from the induction of occasional non-injurious illusions, but their very frequent use is not to be countenanced.

The Use of Illusions as Evidence.—They are only useful as showing you beyond the possibility of a doubt that there resides in the human mind a power which is superior to the sense perception of every day life. They demonstrate the truth of Hypnotism and the power of Hypnotism and with this demonstration you should be perfectly content, without seeking to abuse it.

Hallucination of Sight.—You can now say to this boy,

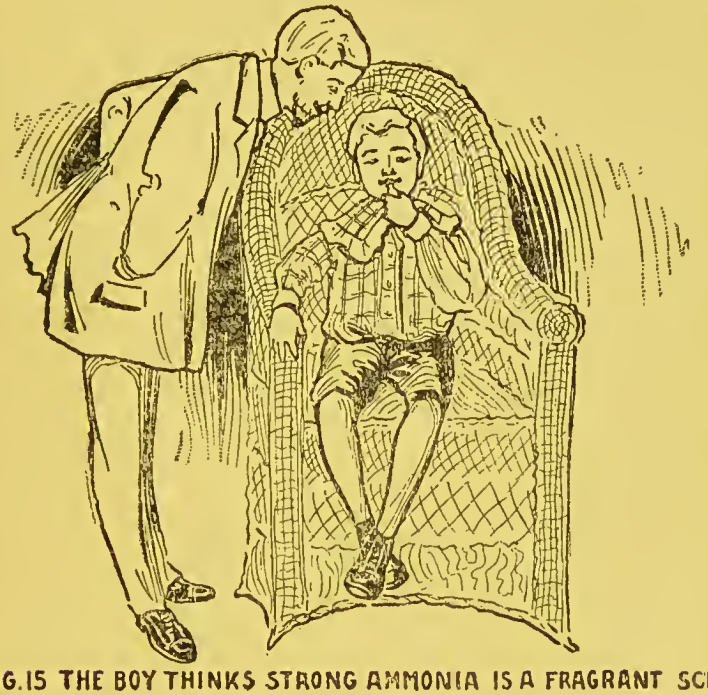

FIG. 15 THE BOY THINKS STRONG AMMONIA IS A FRAGRANT SCENT

after having allowed him to rest for a moment, and commanded him to sleep, as in the above experiment, "When you open your eyes you will see sitting in the chair in the corner of the room your mother." Of course you will take the trouble previously to find out that the boy's mother is alive. "Your mother has come in to see what you are doing, and you will be very glad to meet her and talk with her. When you open your eyes you will go over to the corner of the room where she sits and talk with her, telling me what she says. Open your eyes and go to her." At this the boy will walk over to his mother, after staring fixedly at some point in the room where he believes her

to be, and according to his disposition in the waking state he will hold a long or short conversation with her. If he is naturally a talkative boy he will be very garrulous and will ask her all manner of questions, at the same time showing great interest in her replies. You have thus induced in the boy a Hallucination; that is to say, you have created a picture of something in his mind which did not exist. You will thus perceive clearly the difference between Illusion and Hallucination.

Changing Somnambulism into Sleep.—Now go over to the boy, pass your hands over his eyes and say, "Sleep." After this you will have no fear of Hypnotism, and you will go to sleep for me as soon as I lay my hand upon your head and say 'sleep.' It will not be necessary to go through any long process with you any more. You will sleep instantly at any time of the day whenever I wish it and command it. You will go over to your chair now and pass into a profound sleep, in which I shall give you the Suggestions necessary to cure the habit of laziness in you. Walk over to your chair and go soundly to sleep." Now you allow the boy to rest in his chair for about five minutes, preserving absolute silence in the room.

Giving Educational Suggestions.—Then lay your hand upon his head impressively, saying: "You have been very backward in your studies and have been a very idle boy. It is not your nature to be idle or disobedient, and from this time on you will show an entirely different disposition. You will be eager to succeed in your class work at school; you will be obedient to your parents and a thoroughly good boy in every respect. Your health will be good and you will feel strong, active and happy from this time. Your disposition is naturally a very bright and good one and all the good in you will now come to the surface. We have thrown away and done with all disobedience and idleness from this time. Sleep now for ten minutes and at the end of that time you will awake remembering nothing of what has happened and feeling perfectly well in every way. You will not have any remembrance of any of the suggestions which have been given you, and there will be no trace in your mind of any of the delusions of the senses which have been produced in you. You will be perfectly sound and healthy in every respect. Sleep sound and wake at the end of ten minutes of your own accord." Still preserving the silence in the room you should now take a seat at a little distance

from the boy, and at the end of the ten minutes, possibly almost at the second, possibly a little sooner, he will wake feeling healthy and well in every respect.

In Case of too Profound Sleep.—Very rarely it happens that the subject passes into so profound a condition of sleep that he does not wake at the time suggested. Then it is only necessary for you to go over to his chair and lay your hand upon his head and say: "'You have had a good rest and feel perfectly well and comfortable. When I count three, you will wake up, wide-awake. One, two, three, wake up." At this the subject will open his eyes and perhaps express some astonishment at the length of time that has elapsed by the clock since he first got into the chair. There is never any danger that the subject will sleep longer than you suggest, and that it will be impossible for you to wake unless you transgress some of the important directions which will be given you in this Course of Lessons. There is a danger and it must be fully understood that under certain circumstances a subject may continue to sleep and will resist all your efforts to wake him. I propose to show you later on why that takes place, and wherein you as operator are responsible for the induction of such a condition.

LESSON IX.

THE SUB-CONSCIOUS MIND—EVIDENCE OF DOUBLE CONSCIOUSNESS—PROPERTIES IN COMMON—THE CREDULITY OF THE SUB-CONSCIOUS—WHERE THE FORCE LIES—VIS MEDICATRIX NATURÆ—THE POWER OF BELIEF.

THE SUB-CONSCIOUS MIND.—Thus far you have been given only typical methods of inducing Hypnotism in your subjects. You are now ready for further instruction dealing with the part which the sub-conscious mind plays in these phenomena. A simple illustration will best convey to you the truth of the proposition that man is not a creature of one consciousness only; that there exists in him another consciousness which we call sub-consciousness.

EVIDENCE OF DOUBLE CONSCIOUSNESS.—You are well aware of the fact that when you dream at night you are making use of an intelligence or a consciousness which differs in its chief characteristics from the waking consciousness. The chief point of difference lies in the fact that dreams can scarcely be said to show much reason in their composition. It is this absence of the reasoning faculty which chiefly distinguishes consciousness from subconsciousness. In other respects sub-consciousness closely resembles the consciousness; that is to say the dream life is an almost exact counterpart of the waking life. The creations of our dream consciousness are molded by our waking experience; the people who appear in our dreams as existing realities are almost invariably the people whom we have known or do know in waking life. Therefore we may say that while these two conditions of mind, the waking and the sleeping, are distinct in themselves, they are closely allied to each other and have certain properties in common.

PROPERTIES IN COMMON.—One of these properties is memory. But whereas memory in the waking man is a very treacherous and unstable servant, in sub-conscious life the memory is marvelously acute. In the sub-conscious mind there dwells

a record of all the events and happenings of one's life. It is a diary of the soul, and it would seem that when the cloak of waking consciousness, with its cares and anxieties, is lifted, this sub-conscious memory yields up startling records of its retentiveness and power. In this way men suddenly brought face to face with death are conscious of realizing almost in an instant, as in a panoramic view, the whole of the events of their past lives. The veil between the conscious and the sub-conscious is sometimes of a very thin texture, so much so that many people pass a great part of their waking lives in abstraction or reveries, and to them the sub-conscious is generally more real than the conscious. By means of Hypnotism we are able to remove this veil and to give to the individual the use of his sub-conscious faculties in their full strength.

The Credulity of the Sub-conscious.—The sub-conscious mind is ready to believe, and willing to believe, what you say to it. It does not question or oppose your suggestions, even as you yourself do not oppose your dreams when you experience them every night of your life.

Where the Force Lies.—Therefore Hypnosis may be defined as a state of conscious rest, but sub-conscious activity, and to put the matter in a nutshell, the reason why Hypnotism is valuable as a curative power is because the force of the individual lies in the sub-conscious mind. The motive power is there. The waking mind commands, and, impressing its command upon the sub-conscious, the sub-conscious accepts, receives and believes the suggestion given, and executes the command. This is true of the individual in waking life, and it is true of the individual in Hypnosis. The healing force is resident in the sub-consciousness.

Vis Medicatrix Naturæ.—It is a divine law of being that nature will always endeavor unaided and without any conscious prompting, to remove disease and rectify disorders. But occasionally through the wrong thought of the individual's waking mind the sub-consciousness is so impressed with error and wrong belief that it is powerless to shake off without assistance the evils that surround it. Hypnotism is simply a means of introducing this assistance from without to the sub-conscious mind. The suggestions of the operator act as a guide and help to the sub-conscious mind to combat its erroneous beliefs, and to set again in motion that divine force of healing

which is the property of the sub-conscious mind. This is a most reasonable and beneficent law.

The Power of Belief.—The power to heal by Hypnotism is almost entirely the power of the patient to accept and believe the strengthening suggestions of health which by Hypnotism are forced upon the attention of the sub-conscious mind. Remember that in the waking consciousness the healing force is not apparent. It is a property of the sub-conscious economy, and can be developed by the individual himself for his own advantage by addressing himself in just the same way as the operator would address him in Hypnosis, or it can be developed by Hypnotism as explained in detail above. The point here made is that whether a man cures himself of an ailment or is cured by another, the means used to bring about the cure are identically the same, consisting of an impression made by a conscious upon a sub-conscious mind. The first means of cure we call Auto-suggestion, the other we call Hypnotism.

LESSON X.

THE DIFFERENCE BETWEEN HYPNOSIS AND NATURAL SLEEP—CURING DURING NATURAL SLEEP—THE METHOD REPRODUCED IN FRANCE—THE METHOD OF GIVING SUGGESTIONS DURING SLEEP—GIVING QUIET SUGGESTIONS—CURING STAMMERING—THE PROCESS GROWS EASIER BY REPETITION—AN EXPERIMENT IN PASSIVE SOMNAMBULISM.

THE DIFFERENCE BETWEEN HYPNOSIS AND NATURAL SLEEP.—I have already referred to the exalted memory of which evidence is given during Hypnosis. By that you will readily understand that I do not class Hypnotism and ordinary sleep under precisely the same heading. During Hypnosis the intelligence is abnormally acute. But if the subject be allowed to rest undisturbed by any of your suggestions he will always pass from Hypnosis into natural sleep. Therefore we may say that Hypnosis if evolved from sleep returns to it again.

CURING DURING NATURAL SLEEP.—In just the same way as Hypnosis is evolved from artificial sleep it may be evolved from natural sleep. Cures are now being made every day in America by parents who have studied the principle of the sleep cure in correcting bad habits in their children, or in advancing them in their studies and improving their health by the simple means of talking to the children and getting answers from them while the children are asleep at night. The important point in this sleep treatment is that the parent or the operator shall secure the attention of the sleeper. This whole subject was first laid before the American public in a short treatise which I wrote in June, 1897, entitled "Education During Sleep," and giving instances of cures which I had been able to perform in this way, such disorders as stammering, enuresis, chorea, nervousness, fears and bad habits, having readily yielded to this means of treatment. Remember what was said in the previous lesson about the power resident in the sub-conscious mind, and you will readily see the philosophy of the system.

THE METHOD REPRODUCED IN FRANCE.—About one year after

I published this discovery, Dr. Paul Farez contributed to the Revue de l'Hypnotisme of Paris a series of articles indorsing and corroborating my theory and results. It is now generally accepted among psychologists that educational and moral influences can be in this manner engraved upon the minds of the sleepers. The method to follow is always the same, and it is not necessary to waste much space in detailing it. You have been shown how to give positive Suggestion in the preceding Lessons. Let us suppose, since it is always easier to teach by illustration,

FIG. 16 EDUCATION DURING NATURAL SLEEP
MOTHER & CHILD

that you have a son who has fallen into the habit of stammering, a habit which is usually picked up by children in imitation of some one of their acquaintances. In order to treat this habit successfully you should say to your boy before he goes to bed at night, "I shall come to you to-night when you are sound asleep and talk to you. You will not be surprised to hear me speaking to you, and you will not take the trouble to wake up. But you will answer me when I speak to you."

The Method of Giving Suggestions During Sleep.—After allowing him ample time to go to sleep, you should go to him, and lying down beside him, begin stroking his forehead in order to quietly introduce into his mind without disturbing him to the point of wakefulness the knowledge that you are near him. Any-

thing like a shock will of course awaken him, and it would then be necessary for you in order to carry out this treatment to proceed exactly in the same manner as if you were hypnotizing a subject. That is to say you will tell him that all is right, and that he must close his eyes at once, and go to sleep again. Make your suggestions strongly emphatic to the effect that he is feeling drowsy and sleepy and will be sound asleep in a moment and that he will not awake when you talk to him. But the probability is that if you carry out directions properly he will not awake. You must now display great patience in slowly and gradually securing his attention. You must not hurry him or raise your voice. Speak in a very low and distinct tone but without hurry.

Giving Quiet Suggestions.—Say quietly "You are sleeping soundly and will not wake up. You hear me talking to you; nothing that I say will disturb your sleep. You can answer when I speak to you. Do you feel comfortable?" The probability is he will not answer you at first. It is necessary to educate him to the point of answering you without waking, and you will therefore continue to stroke his forehead quietly, thus attracting his attention gradually to yourself. Lay one finger lightly upon his mouth and say, "When I touch you on the mouth you will be able to speak; you can say 'yes.' " Usually the boy's lips will move, and he will seem to be trying to formulate a sound, but no sound will be heard. When you see this movement of the lips you may repeat your suggestion, and make the statement positively that on the next night he will be able to talk easily with you.

Curing Stammering.—Then proceed to give him the Suggestions necessary for the cure of stammering as follows: "You will find to-morrow that it is quite easy for you to talk without any hesitation in your speech. You will talk just as well and just as easily and as clearly as I do. You will not stammer or hesitate in your speech." Repeat these suggestions to him once more making them very positive and emphatic; and then leave him. In the morning he will probably have no remembrance of what you have said to him, but you will notice a marked improvement in his speech and it may happen that during the day your Suggestions will come back through his sub-conscious memory to his conscious memory and he will recall what you said and how you said it. It may also happen that he will have no remembrance then or afterwards of anything that has transpired. These things depends chiefly upon the depth of the sleep induced.

The Process Grows Easier by Repetition.—On the next night and on succeeding nights when you talk to him you will find that you will have less difficulty in securing a response.

An Experiment in Passive Somnambulism.—If you wish to try an experiment that will convince you of the influence which one mind may wield over another during natural sleep you can mold the dreams of any sleeper in whatever direction you wish. You can suggest to your boy that he is a soldier at the head of his troops and he will pass through all the exciting incidents of the battlefield in his dream. You can suggest to him that upon awaking he will remember the fight, and all about the enemy, and everything in fact which you have suggested as taking place, and he will give you in the morning a clear account of his vision. But he will have no memory of the fact that you suggested these things, and will believe that they were simply a real vision evolved by him. In just the same way as you have presented to his imagination the startling action of the battle field you can suggest and impress upon his mind visions of pleasant repose and healthful rest. The law of the receptivity of the sub-conscious mind to suggestion is irrefutable. It works both ways. It can be used for evil as well as for good; therefore see to it that you use it only with the best intentions.

LESSON XI.

Post-Hypnotic Suggestions—How to Give Post-Hypnotic Suggestions—The Subject Makes Excuses for His Conduct—Strengthening the Suggestion—When These Suggestions Fail—Suggestions Can be Refused—The Length of Time These Experiments Hold Good—So-Called Instantaneous Hypnotism—How to Overcome the Resistance of the Subject—Why the Insistence of the Operator Succeeds—Where Danger Lies—What to do in Such Case—The Importance of Post-Hypnotic Suggestions.

Post-Hypnotic Suggestions.—Among the many phenomena of Hypnotism none occasions so much surprise or perplexity to the beholder as the effect of what is known as post-hypnotic suggestion. But if you will carefully study the Chapter dealing with the sub-conscious memory you will receive the clue to the remarkable phenomena of this state. They depend in a word upon the perfection of memory which is an attribute of the sub-conscious mind.

How to Give Post-hypnotic Suggestions.—In order to give a post-hypnotic suggestion the operator should address his subject when the latter is sound asleep as follows: "Ten minutes after I wake you you will feel a strong desire to put on your hat and go back to your house. You will then pick up your hat and put it on and you will then immediately forget what you intended to do and will remain in your chair talking to me with your hat on. You will not know that I have suggested to you that you are to do this." At the appointed time, viz.: ten minutes after he has been awakened, this subject will suddenly look round for his hat, having found it he will immediately put it on his head and sit down in his chair again. If you question him, he will say in all sincerity that he has not moved from his chair and that his hat is not upon his head. If you take his hat off and show it to him he will be for a moment non-plussed, but recovering himself he will say 'yes,' he intended to go home.

The Subject Makes Excuses for His Conduct.—He will say this rather than allow you to think that he was so deeply influ-

enced by your suggestions that he actually performed some act of which he was utterly unconscious. He will know, although he has no memory of what you have said to him, that he has been doing an apparently foolish thing at your suggestion and you will find in this case and invariably in all others that the subject has such a dislike to appear to be merely a machine which carries out your bidding that he will frame all kinds of excuses to make it appear that he knew perfectly well what he was doing. The subject has in this instance carried out a post-hypnotic suggestion, and as this line of experiments admits of a great number of variations it will be well to consider it here in more than one of its phases.

Strengthening the Suggestion..—In order to make a post-hypnotic suggestion more easily effective it is better to connect the suggestion with some act of your own which shall have a double bearing upon the suggestion itself, as for instance, suppose you say to your subject while he is asleep, "When you see me go out of the room you will get up from your chair and put the hands of the clock forward half an hour and will not remember that you have done so," you then make the post-hypnotic suggestion very easy of accomplishment because you connect the fulfillment of your suggestion with your act of leaving the room. Remembering the tenacity of the sub-conscious memory you will understand how it is that when you leave the room, your previous suggestion comes back to the subject's waking consciousness in the form of an impulse because he has not refused to accept it at the time it was given him.

When These Suggestions Fail.—The only post-hypnotic suggestions which are not carried out are those which are refused by the subject at the time the suggestion is given. If he accepts the suggestion and agrees that he will carry it out, any post-hypnotic suggestion that may be given will be carried out to the letter. But if you give a subject a suggestion which is distasteful to him or which is against his code of morals, he will refuse to entertain it at the time the suggestion is given him, and it will not make the full impression upon his sub-conscious mind because of the opposition with which he meets it.

Suggestions Can be Refused.—In order that a suggestion may be effective it must be firmly believed and accepted by the subject. I admit that in some instances very unpalatable suggestions are accepted by the subject and that he is apparently

against his will compelled to do certain things which in his waking state he would not do, but I have always found in a case of post-hypnotic suggestion that nothing very distasteful was ever accepted no matter how much pressure was brought to bear by the operator nor howsoever forcibly the suggestion was made. In presence of the operator the subject will sometimes, as I say, do things which in his waking state he would not do, but in the absence of the operator, when a post-hypnotic suggestion is usually carried out, he will not perform the acts suggested to him if they are disagreeable or unpleasant. This simplifies the process very much and puts it upon a reasonable basis.

The Length of Time These Experiments Hold Good.—A post-hypnotic suggestion may be given to the subject to take effect one week, one month or even one year from the time of the sitting and the acts suggested will be carried out faithfully by the subject exactly at the time appointed. This again is accounted for by the perfect memory of the sub-conscious mind.

So-called Instantaneous Hypnotism.—Here is another example of the most common form of post-hypnotic suggestion which is ever used, and one which stage operators invariably make use of upon the platform. If you say to your subject when he is hypnotized, "When I come into the room and say to you 'Sleep,' no matter what you are doing you will drop your work and go fast asleep," the effect is as suggested, namely, no matter what the subject may be doing he will pass into a condition of profound sleep just as soon as the operator enters the room and commands sleep.

How to Overcome the Resistance of The Subject.—Sometimes it happens that the subject resists the influence, and it then becomes a test whether the operator knows his business, or is easily disconcerted. If he knows his business, and has had experience in this work, he will ply the subject with verbal suggestions quickly, giving him no time to think, and positively, in order to impress his mind with the idea that what he says is happening, actually is happening. Suppose that the subject has refused to accept the suggestion of the operator and shakes his head saying, "I won't go to sleep and you have no power to make me drowsy." It would be a wrong method for the operator to stand still and repeat his suggestion of sleep. He should lay his hand on the boy's forehead and close his eyes with the other hand saying positively, "You can't keep awake if you try to. You want

to go to sleep; you feel drowsy; now you are going to sleep. Sleep soundly, standing on your feet." If he passes his hand once or twice across the boy's forehead sleep will follow as certainly as night will follow day.

WHY THE INSISTENCE OF THE OPERATOR SUCCEEDS.—The boy is a somnambulist, that is to say he accepts suggestions readily. He has been hypnotized before by the same operator and he can be hypnotized again by the same operator. His opposition goes for nothing provided the operator understands how to drive the suggestion into the boy's mind. You can always hypnotize a subject a second time whom you have hypnotized once. The only exception to this is when by bad management and bad suggestions you induce in the subject a feeling of intense nervousness, in which case neither you nor any other operator using the same means would be able to re-hypnotize the subject. This has happened several times within my experience, but the result has come about through the nervous irritability induced in the patient by the foolish experiments to which he has been subjected.

WHERE DANGER LIES.—While upon this subject we may point out where the danger lies to the operator in being unable to awaken a subject whom he has hypnotized. The fault, as I stated above, lies invariably with the operator. If you were to try to impress upon the mind of a subject any suggestion which was repugnant to his nature, and which in his waking state he would vehemently object to he would do one of two things. He would either wake up at once, or he would pass into a condition of deeper sleep in which no suggestions of yours would have any perceptible effect upon him. He would refuse to be awakened, and you could not rouse him by any of the ordinary means employed to wake a person from sleep.

WHAT TO DO IN SUCH CASE.—If such a thing should ever happen in your experience the only course to follow is to leave your subject severely alone and allow him to sleep off his lethargy, and wake when he pleases. Do not try to arouse him, and do not allow anyone else to touch him. You can lay your hand upon his forehead and say, impressively, "As I see you do not wish to wake up at present you may sleep here as long as you want to and when you do awake, you will feel perfectly well and free from all nervousness. There will be no ill-effects whatever from this sleep and you may wake when you please." If you then leave your subject alone nature will take her own time to bring him

so to speak from the depths of sub-conscious life to the surface again, and he will awake none the worse.

THE IMPORTANCE OF POST-HYPNOTIC SUGGESTIONS.—Post-hypnotic suggestion is the most valuable of all the phenomena of Hypnotism because it has lasting effect upon the sub-consciousness. The ordinary suggestions which you would give to anyone of your patients, viz.: "You will feel much better when you awake and this improvement will be permanent," are really post-hypnotic suggestions because they deal with a state of mind which is to occur after the Hypnosis has terminated. Therefore you will readily understand the importance of post-hypnotic suggestion and its efficacy.

LESSON XII.

THE STATE OF CATALEPSY—HOW IT IS INDUCED—THE DANGER IN THIS CONDITION—THE STATE BECOMES INVOLUNTARY.

THE STATE OF CATALEPSY.—There is a condition of Hypnotism known as Catalepsy which is made much of by stage performers, but which I strongly advise you to let severely alone. Those of you who have seen hypnotic entertainments have witnessed the spectacle of a man or woman of slight physique carrying the weight of several hundred pounds while suspended between two chairs or tables, with no rest for the body other than that afforded by the head and feet of the subject. The condition is one of muscular rigidity, and with practice certain subjects develop an extraordinary degree of strength in this particular line.

HOW IT IS INDUCED.—Catalepsy is induced in the following manner: Suppose you were to take this boy whom you have put to sleep and in whom you have induced the illusions of the senses given in detail in a previous Lesson, and were to say to him, passing your hands repeatedly down his body from his head to his feet, "You are growing stiff all over; you are not a boy any longer; you are an iron rod, and it is impossible for you to bend yourself. Wherever I put you or however I place you you will remain as rigid as a corpse." Suppose you then take this boy as he falls back rigid in your arms and suspend him between two chairs, resting his head on one and his feet on the other, and you would have a typical state of stage Catalepsy. You would find his pulse-beat accelerated, and possibly there would be no other evidence upon the surface of the strain which he was enduring. Your suggestions to him should be, "You feel no strain whatever. You could bear any weight I choose to place upon you." The effect upon the beholder is sometimes startling. He may possibly try the feat himself in his waking state, and he will be surprised at the difficulty he experiences in thus supporting himself.

THE DANGER IN THIS CONDITION.—But although this

phenomenon of Catalepsy is very good evidence of the peculiar power of the body when called into operation under suggestion there is a real danger in Catalepsy, which so far as I know no operator, and no Course of Instruction in Hypnotism, have ever yet pointed out. The danger is that this habit of straining the muscles in a continuous rigidity during sleep is very apt, like any other habit, to fasten itself upon the performer and the old story of Jekyll and Hyde may be unfortunately repeated. The moral

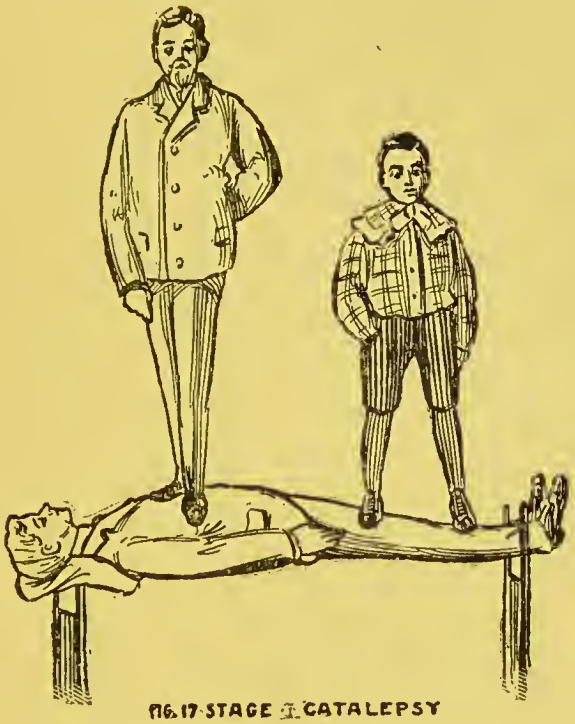

FIG. 17. STAGE I. CATALEPSY

of that remarkable book lay in the fact that *against the wish of the hero,* Dr. Jekyll, his inferior self fastened itself upon him and chose to assert its individuality.

THE STATE BECOMES INVOLUNTARY.—The danger in a continuous practice of Catalepsy is that during natural sleep it is quite likely that the subject will dream that he is on exhibition or that someone is inducing Catalepsy in him, and he will then pass during this natural sleep into a condition of muscular rigidity which may endure for several hours, and from which it may be found impossible to wake him. Such a muscular strain is good for no one physically, and the nervous system is impaired by its

continuance. One of the best stage cataleptics who has ever appeared on an American platform is now in an insane asylum in the East as a result of her *involuntary* entrance into this condition, coupled with the degree of damage which her nervous system had previously undergone through this training. A few of the minor experiments in Catalepsy will do no one any harm, but anything that savors of brutality in any degree is certain to recoil upon the operator, and may perhaps have serious consequences.

LESSON XIII.

Increasing the Muscular Strength by Hypnosis—Its Effect in Rendering the Senses Acute—Treating a Headache—The Rationale of Curing Pain—Making the Cure Permanent—Procedure in Cases of Rheumatism.

Increasing the Muscular Strength by Hypnosis.—You will find in the practice of Hypnotism that in some of your subjects the physical strength during Hypnosis is remarkably increased. They will be able under Hypnotic Suggestion to take up from the floor weights which they would be incapable of lifting while in their normal state.

Its Effect in Rendering the Senses Acute.—In the same way the sense of smell is by Suggestion rendered so acute that at a distance of many paces the subject will detect and describe odors which are indistinguishable to other members of the company. The sense of sight may be similarly sharpened so that he will be able to read very fine print, which in his waking state would require the aid of strong glasses. And lastly the sense of hearing may be strengthened to such a degree that a deaf person may hear a watch tick at a distance of several feet. You will understand how valuable this fact is to the doctor who uses Hypnotism as a medical agent. There are very many cases of deafness which have been cured by Hypnotism. The power in this case has been applied to wake the auditory nerve to an activity which in normal life it did not possess. Similarly the optic nerve may be strengthened by Suggestion until the failing sight is arrested, and even blindness is removed. In treating patients by Hypnotism for any disorder it is always best during the Hypnosis to manipulate the affected parts with the hands.

Treating a Headache.—In the treatment of headache, pass the hands frequently over the head, suggesting that all congestion is now removed; that the pain has departed and will not return, and especially rub the scalp thoroughly with the fingers in order to permit it to regain its relaxed condition. It has lately

been shown that Hypnotism cures headaches generally because of the relaxation which accompanies Hypnotism, which relaxation, extending as it does to the blood vessels, permits the congestion to subside, and so removes the pressure on the nerves which caused the pain. In curing rheumatism it is not sufficient to suggest to the patient simply that his rheumatism is gone and will not return. You will find that during the Hypnotic sleep you can lay your hand upon an inflamed joint which to touch in the waking state would have occasioned excessive agony. The cry of pain which the inflamed joint sends to the brain and which is transferred by the brain to consciousness, is not heard during Hypnosis. Your suggestion that there is no pain in the affected part is the most potent suggestion of the two. This is the command which the brain carries first to the consciousness, and which the consciousness assumes to be true.

The Rationale of Curing Pain.—The result is that you have cut off the communication between the brain, which is the interpreting agent, and the seat of the pain in the elbow, or the knee or the wrist or wherever the pain may be. Upon this principle all cures of inflammatory conditions are made by Hypnotism. It is the command of analgesia which you send to the brain which severs the connection between the old painful condition and the consciousness, and the result is that the pain is no longer felt.

Making the Cure Permanent.—By means of the force which lies as you have seen in a post-hypnotic suggestion you are now able to make this condition of analgesia permanent, so that when you say, "Your pain is absolutely gone *and will not return,*" you are continuing to interrupt the communication between the brain and the seat of the pain, and the result is that the rheumatism subsides. If it should return, as it frequently does, in spite of your strong assertions to the contrary, it is necessary to re-hypnotize the patient and repeat the suggestions, remembering that this is the only form of cure which is absolutely natural in itself. It is bound to be successful in the end, because it is nature's own method of cure. No matter how often a disease may recur, under Hypnotic treatment its manifestations are bound to become less and less forcible until it is finally subdued altogether and eradicated from the system. These two forms of treatments, the treatment for headaches and the treatment for rheumatism, may be of course varied in many ways.

Procedure in Cases of Rheumatism.—In the treatment of rheumatic patients I invariably begin very gradually to manipulate the affected part, moving the arm if that happens to be the seat of the inflammation, gently to and fro, at first gradually, then more and more forcibly, impressing upon the patient continually and positively that the pain is departing, it is all passing away, and that it will not return. Always at the first treatment I have found it possible to induce the patient by suggestions to raise to its full stretch the arm which he had previously declared it caused him pain to think of moving.

LESSON XIV.

A Valuable Process—Effective in the Absence of the Operator—Hypnotism at a Distance.

A Valuable Process.—Remembering the method of giving post-hypnotic suggestions you will find it now a very peculiar demonstration of your power and one which will greatly impress

FIG. 18 HYPNOSIS INDUCED BY A WRITTEN ORDER

your patient if you adopt the following means of keeping in communication with him: put him to sleep, and when you are convinced that he is well under the influence, say to him: "I am going to give you a talisman which will secure you sound and refreshing sleep at any time when you are in need of it. No matter how wakeful you may be, whenever you take this object from your pocket or from any place where you may keep it for safe keeping, and your eyes fall upon it, you will pass at once into

a profound sleep." You will then take a piece of paper, or your own card would be preferable, and write upon it in bold letters the word "Sleep." Tell him now to open his eyes and look at the card which you place in his hand. As he does so repeat to him forcibly that whenever his eyes fall upon that particular card he will pass at once into profound Hypnosis. Say that he will hear your voice talking to him and telling him to go to sleep.

Effective in the Absence of the Operator.—It is a good plan to leave such a card as this with any one of your patients who may be suffering from insomnia, because, strange to say, although the patient may have been tossing about in a vain desire to secure sleep for half the night, just as soon as he finds this talisman or rests his eyes upon it the nervous equilibrium of the system is restored, and he falls asleep. Not the least part of this curious experiment is that the passage of time does not dim the force of the paper. It would be just as good in five years as to-day.

Hypnotism at a Distance.—You will find that whenever you have put a subject to sleep two or three times so that he is fully familiar with your tone of voice, and method of using suggestion, you can put him to sleep just as well over the telephone, or by letter, as if you were personally before him.

LESSON XV.

VALUE OF HYPNOTISM TO THE PHYSICIAN—HOW THE DOCTOR MAY USE SUGGESTION—THE EFFECTS PRODUCED—MAKE USE OF NO TESTS—THE ATTITUDE OF THE MEDICAL PROFESSION—THE SIMPLEST FORCES THE MOST POWERFUL.

VALUE OF HYPNOTISM TO THE PHYSICIAN.—In every physician's practice there are daily opportunities for the use of Hypnotism which in this day he is not slow to take advantage of. It is a well-known fact in every medical man's experience that there are certain cases of pain and insomnia consequent upon cerebral excitement, in which drugs are absolutely inert and in which unfortunately it is too often the practice to employ repeated injections of morphine from which dangerous beginning almost every case of morphine habit is started. The proper method for the physician to employ in all these cases, except where delirium is raging, is Hypnotic Suggestion. It is not necessary that the word "Hypnotism" should ever be mentioned, in connection with these cases, because it often has the effect of exciting still further the nerves of the patient, on account of the bad odor which clings about the word itself.

HOW THE DOCTOR MAY USE SUGGESTION.—It is only necessary for the physician to seat himself beside the patient, taking the latter's hand in his and saying very queitly and impressively: "It is better not to give you any drugs at present. There is a method by which I can check this pain that you are suffering, and give you sound and refreshing sleep. You need have no fear and anxiety concerning this and will only be required to do just as I tell you. Keep your eyes fastened upon mine, and do not under any circumstances look away from me. I shall take away the pain and in a little while you will grow drowsy and fall quietly asleep." Then the self-same suggestion of increasing drowsiness, etc., should be given to the patient which has been already detailed fully in preceding Lessons, bearing in mind the fact that in this case no experiments whatever in the matter of inducing rigidity of the arms by suggestion are necessary or advisable.

The Effects Produced.—Almost immediately in response to the physician's suggestion the pain will become less pronounced, and with the lessening of the pain the patient's receptivity to suggestion will be increased to such an extent that the succeeding suggestions will make a deep and still deeper impression upon the mind, so that sleep can be readily induced. When it appears that the patient is sleeping the physician should lay down the hand which he has been holding, and quietly stroke the arms from the shoulder downward, repeating very soothingly the formulas to the effect that the patient will pass into profound refreshing sleep and will awake refreshed and strengthened and free from all pain. In all such cases it is not even necessary to make the test of inhibition of muscular action. It is not even necessary to say to the patient: "You cannot open your eyes."

Make Use of No Tests.—Bear in mind that nothing in the nature of a test should be permitted. Content yourself with positive suggestion and the request that the patient shall not remove his eyes from your face. The alleviation of the pain and the subsequent sleep are both brought about by the tranquilizing effect upon the nerves which this novel method of treatment ensures, the indirect cause being that the patient's attention is diverted from his own trouble and fastened upon something else. As his attention wanders it must be brought back to the matter in hand, and as the human brain is not capable of experiencing at the same time two distinct emotions, it follows that the patient will cling to the one which is most agreeable and most conducive to his health. He is therefore inclined himself to give full attention to the suggestion of the physician, and by the repetition of the latter's words the positive and pronounced effect is produced upon the patient's mind and by mental action a result is secured which the most powerful drugs fail to attain.

The Attitude of the Medical Profession.—I could wish that every physician in the land fully understood the simplicity of Hypnotic Suggestion, but I am afraid that his training having been entirely material, he would be inclined to scoff at a means of treatment which was so extremely simple and bereft of all mystery. It has been the unfortunate rule of human interference in the divine law of cure that we gauge a remedy's value by its unpleasantness or difficulty. We value a surgical operation in proportion to its hazard. We estimate the value of a drug by its

destructive effect upon tissue, and its poisonous properties if administered in large doses.

THE SIMPLEST FORCES THE MOST POWERFUL.—We do not understand as yet that the simplest agencies are also the mightiest, and that the force of suggestion is the most powerful factor in determining human happiness and health or misery and disease. The mind has always governed and the mind will always govern. We must therefore devote our study to the law of cure which shall most directly reach the mind.

LESSON XVI.

To Influence Nervous Women—The Counting Method—Why This Method Succeeds—Study Your Patients—Never Be Disconcerted—Value of a Change of Methods.

To Influence Nervous Women.—Among the many methods which have been devised for hypnotizing nervous women, there is one which I originated and practiced with much success for several years. It is strictly speaking another method which should only be used between operator and patient, and is best suited to the therapeutic side of this work.

The Counting Method.—Make your patient comfortable upon a couch, and then give her the following directions: "Do exactly as I tell you to do. I shall put you to sleep by counting certain numbers aloud, and as I count you are to open your eyes and close them again. Now close your eyes and keep them closed until I begin to count. Then when I count 'one,' open them for a second and look at me and then close them again. When I count 'two,' open them for a second and close them again," etc. Then proceed quietly to count from one to twenty, allowing a pause of five seconds between each count. After reaching twenty go back to one again and count again from one to twenty, allowing a pause of ten seconds between each count. Again go back to one and this time allow a pause of fifteen seconds between each count. I have never found it necessary to continue this method longer than the third count, by which time the patient had become so sleepy by the strain upon her attention due to her careful following of my directions, and her desire to attend to the simple exercise, that she speedily, with a few re-assuring suggestions, fell asleep.

Why This Method Succeeds.—The philosophy of this system is, first, that it asks nothing difficult of the patient. Secondly, it keeps alive the attention until drowsiness interferes. Thirdly, the mere act of opening and closing the eyes frequently induces a heavy feeling in the eyelids which is in itself a strong suggestion of sleep. Fourthly, the fact that the eyes are closed makes the patient more amenable to the suggestions of sleep and to the

idea of sleep, because the closing of the eyes shuts out the patient's view of surrounding objects, and the mind therefore becomes at once less active in its operations and less aggressive. Physicians have told me that they have succeeded in some of their most obstinate cases in inducing profoundest sleep by this means. It would be a great mistake to suppose that because one method will not apparently affect a patient therefore that patient cannot by any other method be put to sleep.

Study Your Patients.—You must always consider the disposition of the patient in determining his or her susceptibility to suggestion, and you must always allow novelty and excitement to be a disturbing factor in profound Hypnosis. Therefore do not be chagrined if your patient should inform you at the close of your repeated efforts to put her to sleep that she is not at all affected. Simply make the statement calmly that if she is human, and you are strongly of the opinion that she is, it is only necessary to find the right means to influence her in order to successfully induce Hypnosis.

Never be Disconcerted.—This is one secret of the hypnotist's success, that he should never allow himself to be at a loss, and he should never admit the possibility of defeat. It is a good plan to take a patient who has shown no disposition whatever to accept suggestion while lying upon the couch, or sitting in a chair, and stand him upon his feet, telling him to close his eyes, and that you will put him to sleep by the long magnetic passes. Then stand behind him and make long sweeping strokes from his head to his feet, accompanied by the verbal suggestion that he will feel the influence drawing him backward, and that a feeling of drowsiness will come upon him with ever-increasing force until he finally loses his equilibrium, and falls back into your arms.

Value of a Change of Methods.—It very often happens that by this change of method you may succeed in inducing profound sleep and somnambulism in a person whom you have regarded as an impossible subject. The explanation is that as no two men are identical in appearance or character, so no single method will have the same influence upon all. But out of the abundance of material here given you can extract something which will fit every individual, whether normal or abnormal, and a steady perseverance which admits of no defeat is bound in the end to win, since the secret of Hypnosis is essentially the secret of making an impression upon the mind of another.

LESSON XVII.

HYPNOTISM IN DENTISTRY—THE BRIGHT OBJECT AS A METHOD—AVOID THE WORD HYPNOTISM—WHY DENTISTS DO NOT OPENLY ADVOCATE HYPNOSM.

HYPNOTISM IN DENTISTRY.—The numberless opportunities which occur in every dentist's practice to apply hypnotic suggestions to his patients as a means of inducing freedom from pain during operation upon the sensitive dentine are fully appreciated by anyone who is conversant with this science, and understands its application. But dentists as a class much prefer to make use of the insidious drug, cocaine, than to induce analgesia by the natural process which nature has given to man. The power to inhibit pain is resident in the individual, and any use of a drug for this purpose is an infraction of nature's laws which will be bitterly resented. There is no drug habit to-day which is so difficult to combat and which is so alarmingly upon the increase as the cocaine habit, and the promiscuous use of cocaine by physicians and dentists is a matter which requires state supervision, since very few are aware of the fact that cocaine to-day claims more victims than alcohol.

THE BRIGHT OBJECT AS A METHOD.—In every dentist's office there are highly polished silver-plated or nickel-plated discs and instruments. The bright object more aptly serves the purpose of holding the patient's attention than a dull object, and in order to lessen the pain of a dental operation and sometimes extinguish it altogether it is only necessary for the dentist to use very forcible verbal suggestions to his patient, requesting the latter to keep his eyes fixed upon the object in front of him, which should be placed about two feet away, and should be about from one to two inches in diameter.

AVOID THE WORD HYPNOTISM.—Here again it is unnecessary and even a mistake for the dentist to mention the word "Hypnotism" in connection with what is to follow. He should impress only upon his patient the fact that if the latter will follow direc-

tions there will be practically no pain experienced in connection with the operation. He can then proceed to induce sleep by means of the same formulas given in the preceding Lessons, and he will find very little difficulty in making that sleep profound. He should then address the sleeper just as he would address a person who was wide awake. He should say, "When I pass my hand over your face you will open your month, and it will remain open until I tell you to close it. You will not feel any pain or inconvenience or nervousness while I am filling this tooth; when I tell you to

FIG 19 A DENTIST USING SUGGESTION

rise up and rinse your mouth out, you will not awaken. You will do everything that I tell you to do, but you will not wake up. After the operation is over you will not remember anything about it; you will have felt no pain, and you will feel no ill-effect whatever." Although dentists as a class do not appreciate the value to them in their daily practice of Hypnotic Suggestion as a means for alleviating pain, it is a fact to-day that a great many dentists in the United States use Hypnotism continually, and if they chose to do so could record many startling operations which have been painlessly performed by this agent.

Why Dentists Do Not Openly Advocate Hypnotism.—They do not publish the fact abroad because so great is the public ignorance that if it were known that Hypnotism were the agent used for performing their painless operations their practice would seriously suffer and they would run some danger of being persecuted. Perhaps the day is not far distant when Hypnotism will take its rightful place among those whose mission it is to relieve suffering as the greatest of nature's beneficent remedial agents.

LESSON XVIII.

HYPNOTISM AS A PAIN-DESTROYER—THE POWER IN MAN—THE DOUBLE NATURE OF THE POWER—THE EXALTATION OF RELIGIOUS ECSTACY—THE HEALING SHRINES—INDUCING PASSIVE SOMNAMBULISM TO ALLAY PAIN—EXPERIENCING A DREAM-ACTIVITY—THE REPETITION OF THE DREAM—IDIOSYNCRASIES OF PATIENTS UNDER HYPNOSIS—THE EFFECT OF COMA—A PLEA FOR DEEP HYPNOSIS.

HYPNOTISM AS A PAIN-DESTROYER.—At the time when Dr. Esdaile was performing major surgical operations in India under hypnotic anæsthesia, and when Dr. Elliotson was doing the same thing in England, the discovery of the value of chloroform and ether as aids in robbing surgery of its terrors threw Hypnotism completely in the shade, and practically quenched its light as an assistant to the surgeon. While chloroform has not been by any means an unmixed blessing, having slain almost as many of the human race as disease itself, we may recognize its value when wisely employed and substantiate its claim to recognition as a beneficent agent. But this does not alter the fact that there is a power resident in man which can inhibit and prevent the recurrence of pain.

THE POWER IN MAN.—The power is within, and it only remains to call it into action. It can be best brought out by the strong suggestion of another given during Hypnosis. The command, "There shall be no pain," is equivalent to a response from the patient to the effect that he agrees that he will feel no pain. It is therefore easy to understand that the power is essentially within the patient. It is his own power called into action by another. He may not know it; he may not believe it; you may not be able to convince him that this power is resident in himself. But the logical explanation of the whole matter is here.

THE DOUBLE NATURE OF THE POWER.—The forces of the body are always two-fold; they always run in parallel lines. There is always the impulsive force and the inhibitive force. The power to act and the power to check; the power to suffer, and the power to check suffering. The very fact that the patient is

able to feel pain is argument sufficient that he has also the power to still it.

The Exaltation of Religious Ecstacy.—There is a condition of exalted mental action which was typified in the case of the early Christian martyrs which is so far superior to physical suffering, that while the persons concerned were not in any sense in the condition of Hypnosis, but were in full possession of their waking faculties, they felt neither the heated iron, nor the whip, nor the fagot, even transforming physical pain into an ecstasy of joy. It does not bear upon the question to say that these people were fired by a religious frenzy, nor does it meet the

FIG. 20 PASSIVE SOMNAMBULISM, PATIENT IS DREAMING AT COMMAND

case to say that they were inspired by God to overcome pain. The plain truth is that God has implanted in the human being a power to subdue and overcome pain which can be brought into action just as soon as the right stimulus is discovered and applied. In some cases this stimulus has been in the form of a sudden shock caused by disturbing news, as in the cases where bedridden persons have suddenly been cured of their ailments upon receipt of distressing intelligence. Or it may take the form of Hypnotic Suggestion, as when the operator commands the pain to depart.

The Healing Shrines.—Or it may take the form of a Shrine, as in the case of the famous grotto of Ste. Anne de Beaupre of Quebec, where many afflicted persons are annually healed of long-standing disorders; or it may take the form of an Auto-Suggestion and positive affirmation, as in the case of Christian Science and the New Thought generally. The fact for

you to remember is that the power is always real. It is there, and by whatever means it may be called into action, it is the same power.

Inducing Passive Somnambulism to Allay Pain.—If you are called upon to induce analgesia in a patient who is to undergo a painful surgical operation, at least two weeks beforehand the patient should be daily hypnotized, and it is well to repeat practically the same suggestions every day. These suggestions should take the following form: When your patient is in a profound sleep you should say to him: "I think it would please you to-day to take a trip into the country, and we will now go downstairs and enter the carriage which is waiting for us. We are now being driven out through the streets of the town a long distance into the fields; far away from all noise and bustle. We are now close to the edge of a magnificent forest. You see the trees in front of you; you hear the birds singing; you see the flowers growing at the edge of the forest, and the whole scene impresses you as one of wonderful beauty. We will get out here, and leave the carriage, and enjoy ourselves roaming through the forest. You will take this path to the left and I will take this one to the right, and we shall meet again later on. You will then tell me where you have been and what you have seen during your wanderings. You will feel a sense of great contentment and happiness within you, a feeling of freedom, as if you had at last cast away all suffering and pain, and were thoroughly enjoying yourself. Nothing will hurt you. You will feel absolutely no pain. You are incapable of feeling any pain whatever at this time."

Experiencing a Dream-activity.—You have now induced in your patient a condition of passive somnambulism, in which state he fully believes himself to be wandering in the forest. This is not a dream to him, *but a reality,* and the expressions of delight which escape his lips and the alteration in his expression show how firmly he holds the idea presented to him. He is for the time being, as you have suggested, completely happy. At this time it is best to subject him to various minor tests, such as forcibly pinching his flesh, at the same time dwelling upon the fact that he is far away in the forest, and forcibly repeating your suggestion that he cannot feel any pain; that he is perfectly happy and comfortable.

The Repetition of the Dream.—By repeating this same

vision to him day after day with such slight variations as may suggest themselves to you, you connect in his mind the trip to the forest with the idea of pleasure, and when the time for the operation comes it is well to repeat substantially the same suggestions which you have been giving him during the previous weeks of preparation. Put him to sleep before he is lifted out of bed to be carried to the operating table. In all these cases it is of course advisable to have a competent assistant at hand if the operation is to be a very painful one in order that chloroform may be at once administered in case the nervousness of the patient is strong enough to overcome the suggestions of the operator.

Idiosyncrasies of Patients Under Hypnosis.—Hypnotic anæsthesia is a very strange study, and no two subjects act exactly alike. In some cases a condition of profound lethargy is induced in the patient in which he will pay absolutely no attention to the operation. In others, he will positively sit up and himself assist in the operation, carrying out the directions of the surgeon in charge, and apparently watching the progress of the operation with as much interest as any attendant. In other cases the fear of the operation is sufficient to dispel the force of the hypnotic suggestion, and the patient wakes to the realization of pain. It is for the purpose of combating this nervousness that the surgeon will have at hand chloroform to use if necessary.

The Effect of Coma.—In the old days when the profound mesmeric sleep was induced by Dr. Esdaile, his patients passed into a condition of coma, resembling profound lethargy, which lasted for from five to seven hours. It was rarely that one of his patients wakened to consciousness during the progress of the operation, but when this did occur a simple command from the doctor to the patient was sufficient to send the latter back into profound sleep once more. Let your suggestions in this case be always in the direction of inducing a more and more profound condition of Hypnosis. I take issue with the operators of to-day who, having found it a matter of great ease to induce light conditions of hypnosis, have put forward the statement that in a large percentage of cases light hypnosis is as favorable to the induction of analgesia as deep hypnosis.

A Plea for Deep Hypnosis.—I submit the fact that no *major operation* has ever been performed painlessly upon the patient under light hypnosis induced by one of our modern operators. The value of the deep hypnosis is that the profound sleep

permits the operator to secure the implicit obedience of the patient's brain, and that consequently the suggestion that no pain will be felt is accepted as a truth by the patient. In light hypnosis such a suggestion would not be believed and would therefore be inert.

LESSON XIX.

The Facts Regarding Instantaneous Hypnotism—A Stage Method—The Marvelous Action of Fear—Conducting Stage-Work—The Method Used—The Sudden Shock to the Understanding—Quick Suggestions—Hypnosis by Telepathy—These Cases Are Sometimes Met With—The Philosophy of Will Power in Mesmerism.

The Facts Regarding Instantaneous Hypnotism.—Although most of the claims put forward by interested persons to the effect that it is possible instantly by a word or glance to induce Hypnotism in persons whom one meets for the first time are in the main unreliable, it is a fact that instantaneous hypnosis is possible, though rare. It has already been explained to you how by post-hypnotic suggestion it would appear to the onlooker that the person plunged instantly into deep somnambulism at a touch from the operator was indeed instantaneously hypnotized, but you have been shown that this effect was due to the efficacy of the post-hypnotic suggestion which was previously given the subject to the effect that hereafter at any time if the operator so desired the subject would immediately fall asleep. You see that this is quite a different thing from suddenly hypnotizing a person whom you meet for the first time. There are, however, two methods, and two only, by which this remarkable feat can be accomplished.

A Stage Method.—The first can be used only with any likelihood of success upon the stage, because it requires for its successful operation the environment of the stage glare and glitter accompanied by a feeling of expectation and fear on the part of the subject, coupled with a strong belief in the power of the operator.

The Marvelous Action of Fear.—I have already spoken of the peculiar effect of fear in placing the subject in a susceptible condition. The fact is that fear creates a bewilderment in the brain of the subject in which it is possible to suddenly drive home a positive suggestion, with such force that it is permanently established in the mind of the subject. It is my belief that there never was and never will be such a thing as a miracle. And the power

which was given to the prophets of old was, in my opinion, simply a knowledge of the force of mind in conflict with matter. The story of Naaman the Syrian is familiar to all of us, as well as the retributive fate which overtook Gehazi, the servant of Elisha. In this day it would seem to be a startling result of fear following suggestion that a subject previously sound and healthy should be suddenly smitten with leprosy, but I am not prepared to deny the possibility of such a result, provided that a condition of extreme terror had first appeared in the subject, and was used as a founda-

FIG. 21 INSTANTANEOUS HYPNOSIS BY SHOCK

tion upon which to engrave the thought. Fear is paralyzing in its action upon the muscular system.

Conducting Stage-work.—In many stage performances it is usual for an operator after he has conducted a certain number of experiments with his ordinary subjects, whom he usually carries with him to ensure entertainment for the audience, to ask for volunteers to come upon the platform to be experimented upon. In these cases it sometimes happens that someone is driven by the laughter of his companions to assert that he is not afraid to let the professor operate on him, but the memory of what he has just witnessed and his own natural fear of some force which

he does not understand, combine to make him a prey to the liveliest apprehensions, and though he shows a bold front, he is really very much unnerved. Pride, however, will not allow him to withdraw, and the result is that he puts the best face he can upon the matter and mounts the platform. The professor is by reason of his calling an expert in detecting such signs of fear in the countenance of his voluntary subjects, and he reads this man at a glance. He knows that if he can catch him quickly and drive in his suggestion he will have no trouble in putting his man into a profound sleep, because his fear will render him an easy target for quick suggestion. But the quick suggestion alone would not be sufficient to induce the instant bewilderment of the senses which is required to produce sudden hypnosis.

The Method Used.—The professor therefore steps forward to the edge of the platform and as the subject gets one foot upon the stage the professor suddenly claps one hand on the back of the subject's neck, which appears to the audience to be merely an eager method of helping the subject on the stage. It really has the effect of still further bewildering the subject, and without giving the latter further time the professor brings the palm of his other hand with some force against the chin of the subject, thus producing a sudden nervous jar to the spinal column, which has the effect for the moment of deadening sensibility. It creates a slight roaring in the ears and the subject feels as if his senses were leaving him. It is at this moment that the professor calls out sharply and peremptorily, "Sleep. Sleep quickly. You are going fast asleep at once." In very many cases this method is successful, and the subject's eyes roll back in his head, and he is forthwith in a condition of somnambulism. This is the instantaneous stage method which is absolutely genuine, but the mechanism of which is not apparent to the audience. The jar under the chin is scarcely noticeable to the audience and is not in any sense of the word painful or brutal. It is very quickly done, and usually very successful.

The Sudden Shock to the Understanding.—The other instantaneous method by which it sometimes happens that a subject is put into somnambulism, without any of the intermediate work of inducing sleep which has been elaborately gone into in this Course of Lessons, is that of suddenly arresting the attention of the new subject; startling him when he is looking for nothing of the kind. A silver pencil case is as good an object

as any other by which to induce this instantaneous hypnosis. The act is performed by suddenly thrusting before the subject's eyes some such bright object as a silver pencil case, and forcibly asserting that the subject cannot take his eyes from the object, and will be compelled to follow the object wherever it may be moved. Of course, you can see clearly that if the subject has time to reason this thing out he will know that there is no power in a silver pencil case which can attract him or draw him anywhere against his will, but the operator gives him no time to reason.

Quick Suggestions.—The subject is constantly plied with suggestions to the effect that he feels the pencil case drawing him; that he cannot take his eyes off it; that he *must* follow it; and that it is useless for him to try to withstand its influence. It frequently happens that a glassy look comes over the eyes of the subject, and he moves forward in the direction in which the pencil case is waved. As he moves, the operator lays his hands over his eyes, closes the lids, and says, "You are wide awake, but you cannot open your eyes." From this condition it is but a step toward the induction of somnambulism, with its attendant illusions and hallucinations.

Hypnosis by Telepathy.—There is one other method of instantaneous hypnosis which, however, is so uncertain in its nature that it can never be accepted as playing an important part in the use of this power. That is Hypnosis by Telepathy, or the induction of the hypnotic state by means of thought transference. In this case the operator has acquired the power of projecting his thought, and it sometimes happens that he makes a female subject so peculiarly en rapport with him that she is immediately conscious of his presence and of his power, although no word may have passed between them. In rare instances he may thus succeed by silently impressing her with the idea of sleep.

These Cases are Sometimes Met With.—While these cases are rare, they are none the less true, and the manifestation seems to be invariably of the same type, that is to say, the subject, on being awakened, declares that she distinctly heard some one, who seemed to her to be the operator, saying in her ear: "You must sleep; sleep at once." This power of projecting thought is one which every hypnotist should constantly practice. It is the practical operation of the Art of Concentration. Thought is Energy, and Thought-projecting is the projection of Energy by will or desire across space.

The Philosophy of Will Power in Mesmerism.—The early mesmerists attached more importance to the effect of their will or desire in inducing sleep in their subjects than to the magnetism resident in the passes which they employed. It would be a good plan for you always to remember that in the production of any of these psychic phenomena your suggestions should be coupled with a strong will or purpose on your part to the effect that you desire such phenomena to occur.

LESSON XX.

Susceptibility of Subjects—One Method of Operating—Another Method Equally Successful—Self-Hypnosis—Rolling the Head—Magnetizing Water—Magnetizing Paper—Electricity as a Suggestion of Sleep—The Use of the Crystal—Seeing Things in the Crystal—Hypnosis Depends Upon the Attention, Not Upon the Circulation of the Blood—Increasing the Carbon in the System Is a Method of Inducing Sleep—Converting Self-Hypnotism Into Hypnosis Proper—How to Use Auto-Suggestion—The Method of Inducing Muscular Fatigue.

Susceptibility of Subjects.—We will devote this Lesson to a consideration of more of these methods of Hypnotism which have been collected from the experience of the world's best hypnotists, and from sources hitherto not accessible to the public. It is a common phrase among many operators when they have succeeded in inducing somnambulism that such and such a subject is "caught," and there is much in this word, simple as it may seem. They mean to imply by this that when a subject has once reached a certain stage of Hypnosis, no more trouble will be experienced in keeping him at that point, or in reinducing the state as often as may be desired.

One Method of Operating.—A favorite method with one successful operator whom I knew was to put his subjects in a chair, in order to test them for the first hypnosis, and say to them: "Close your eyes. Now roll your eyes up under the lids as far back in the head as possible, looking as it were back into your own brain. Now suggest forcibly to yourself that you cannot possibly open your eyes; try your hardest to lift your eyelids, at the same time keeping your eyes rolled back in your head. You will find it impossible. You may try as hard as you like. Keep your thoughts up in your brain where your eyes are, and you will pass away at once into a profound hypnosis. You will hear nothing in the room, and will attend to nothing but the sound of my voice." This method was frequently successful, and the fasten-

ing of the eyelids was almost immediately followed by somnambulism.

Another Method Equally Successful.—Another method of speedily inducing sleep is brought about by requesting the subject to squint downward at the point of the nose, thus inducing a strabismus of the eyes which is fatiguing to the optic nerve.

Self-hypnosis.—Another method, and one which you may test for yourself with advantage, in the matter of Auto-Hypnosis, for putting yourself to sleep at night, is to close the eyes

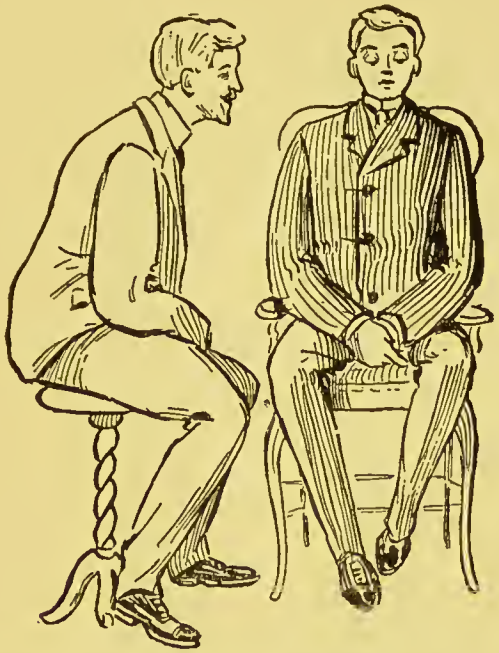

FIG. 22. ROLLING THE EYES UP UNDER THE LIDS

until they are almost but not quite shut. Then permit the eyes to squint as they naturally will, but be careful not to close the eyelids entirely. The lids should be lowered to the point of almost complete closing, and the head thrown slightly back, permitting the glance to be directed to the feet. The result is corresponding heaviness in the eyelids which is the sure precursor of drowsiness and sleep.

Rolling the Head.—A frequent practice among stage hypnotists who wish to influence a refractory subject quickly is, after giving the subject a bright object to hold in the hand to gaze at for a short length of time, to roll the head round in a

circle some fifteen or twenty times, without violence, of course, but in such a manner as to disturb the circulation considerably. This has often the effect of relieving a previous congestion, and permitting drowsiness to follow.

Magnetizing Water.—It was a favorite custom of the early magnetizers to hold in their hands a small glass of water and placing two fingers of the right hand in the water in the presence of the patient, they pointed out that they would transfer their magnetism to the water by will force and that if the patient

FIG.23 ROLLING THE HEAD FOR QUICK HYPNOSIS

would drink this water he would immediately feel all the symptoms of approaching sleep and it would render the induction of the magnetic sleep very much easier and quicker.

Magnetizing Paper.—Some dispensed with the water, but magnetized two pieces of paper by holding them in the hand a little while in the presence of the patient and directing their thought on the paper. The paper was then given to the subject, with a request that he close his eyes and keep his thoughts fixed upon the sensations which he should experience by contact of the magnetized paper in his hands. The result was that the concentration of the patient speedily produced its effect, the mag-

netized paper no doubt contributed something, and the result was speedy hypnosis.

Electricity as a Suggestion of Sleep.—The use of the electric battery as an assistant to suggestion is not fully appreciated by the student of psychology. No more forcible suggestion can be given than the genial electric current from the battery, whether it be considered that it has a special effect upon the nervous system, or whether the effect is to be attributed only to the power of the sensation in concentrating a patient's thoughts upon the idea of impending sleep. Some of my patients have passed into a most profound condition of hypnosis under the stimulus of the gentle current of electricity coupled with forcible suggestion, although I had previously made but a slight impression upon them by use of verbal suggestion alone.

The Use of the Crystal.—As a means of developing concentration, which is a long step toward developing the ability to be hypnotized, I have often advised the use of the crystal for the development of what is known as "crystal gazing." This is a very peculiar quality which in some cases is so closely allied to Clairvoyance that it may be said to be identical with it, but in the majority of cases crystal-gazing merely induces in the subject that condition of conscious inactivity, and of sub-conscious activity, which is the sign manual of the somnambulistic condition. Take any clear polished surface, as for instance a silver disk, but a crystal is best for the purpose, and request your subject to sit down with this object in front of him for fifteen minutes every morning and evening, and wait, with his eyes fastened upon the disk for any pictures or images which may appear there spread out to his view.

Seeing Things in the Crystal.—This faculty of seeing things in the crystal develops with use, so that although the first dozen sittings may be productive of no result, the crystal-gazer gradually develops the power of seeing the reflection of images plainly portrayed upon the polished surface. He also finds himself able when this power is fully developed to project at will the picture of any person whom he desires to see. And the identity of this power with Clairvoyance is sometimes strikingly illustrated in this particular that the subject not only sees the image of the person he desires to see, but he sees in allegorical form a picture of what the person is doing at the time of

the sitting. He may also see written words in the crystal in connection with this picture, and may thus receive telepathic messages from the original of the picture.

Hypnosis Depends Upon the Attention, Not Upon the Circulation of the Blood.—It is not a fact that Hypnosis is so dependent upon the condition of the circulation that it can only be induced when the head is cool, and when the blood has left the brain. On the contrary, Hypnosis often occurs during a condition of cerebral congestion when there is every indication that the brain is engorged with blood. Hypnosis would seem to me to depend almost entirely upon the undivided attention of the patient, however that may be secured. Therefore I advise you to use upon your patients in addition to other methods the method of very slow and deep respiration, impressing upon them the fact that by confining their attention to the act of breathing they will pass just as easily into the hypnotic state as would be the case if their attention were fastened upon a bright object.

Increasing the Carbon in the System is a Method of Inducing Sleep.—It is also true that the reverse of this holds good, and in many cases patients who have stubbornly refused to yield to any other method will pass into profound Hypnosis if you instruct them to gradually repress breathing, making it very slow and insufficient for their needs so that a feeling of slight distress is occasioned. If you ask me for a clue to the phenomenal trance conditions induced in themselves by some of the Indian fakirs or holy men, I should say that they had developed the art of concentrating to a degree of perfection by fixing their attention upon the act of breathing and gradually shutting off the respiration to the point at which the system became saturated with carbonic acid. This is a process of slow poisoning which of course if carried to extremes would be productive of harm to the body, but provided it is undertaken without fear or anxiety its immediate effect is to still the heart's action, and to induce a drowsiness by shutting out from the system the stimulating effect of the oxygen in the air, and thus inducing a torpor which is faintly paralleled every day of our lives upon our entrance into a room where the atmosphere is surcharged with carbonic acid. You will notice that in such a case a feeling of heaviness always follows, which speedily deepens into drowsiness. When by an act of the will the breathing is made less frequent, in this manner, drowsiness and deep sleep are self-induced. Thus is

brought about by concentration of the attention the condition of auto-hypnosis.

Converting Self-hypnotism into Hypnosis Proper.—If there is an operator at hand whose suggestions will be received by the subject, the condition of auto-hypnosis becomes then the condition of Hypnosis, and the subject obeys the suggestions of the operator. But if there is no operator at hand, the subject remains in the condition of auto-hypnosis until such time as he determines that he shall awake.

FIG. 24 HYPNOSIS BY MUSCULAR STRAIN & RELAXATION

How to Use Auto-suggestion.—In this way he can before putting himself under the influence determine whether he shall sleep for an hour or two hours. He can give himself just the same suggestions which an operator would give him. He can remove pain in himself just as certainly as an operator can remove that pain for him. He cannot secure in himself the startling phenomena which the suggestion of another given during deep Hypnosis will produce, but he can cure himself of many minor ailments and treat himself positively for nervousness, lack of sleep, lack of confidence, defective memory, fatigue upon slight exercise, bad habits, etc. He can do very much for himself

in this way in the matter of improving his own character and health.

The Method of Inducing Muscular Fatigue.—A very important method of producing Hypnosis in a difficult subject who does not seem to be influenced by the ordinary methods is the following: Stand him upon his feet and tell him to take a long, deep breath, raising his arms and flexing them at the elbows; tell him while he holds this breath for eight seconds of time to make every muscle in his body rigid and hard; arms and legs and back can all be made rigid by an effort of his will during the time he is holding his breath. At the end of the eight seconds he must suddenly relax every muscle, and take eight seconds' rest, breathing slowly and deeply through the nose. Then let him repeat the same performance as above, taking another deep breath, and holding it for eight seconds, while he makes every muscle in his body rigid. Again let him relax every muscle for eight seconds and repeat this exercise for ten minutes. At the end of that time he will complain of pronounced physical fatigue and you may then put him into the chair and give him a bright object to look at. When his heart's action has sunk to the normal, it will not stop there, but because of the fatigue he has undergone it will finally beat more slowly than usual, and a feeling of lassitude accompanied by drowsiness will settle over him. At this time your verbal suggestions will be found to have an effect which they did not have when his brain and body were both active and innocent of all weariness.

LESSON XXI.

CLAIRVOYANCE; WHAT IT IS—POINT OF DIFFERENCE BETWEEN CLAIRVOYANCE AND THOUGHT TRANSFERENCE—HOW TO DEVELOP CLAIRVOYANCE IN SUBJECTS—TESTING FOR CLAIRVOYANCE—A CLAIRVOYANT JOURNEY—AVOID HARSH CRITICISM—AN AUTHENTIC ACCOUNT OF RARE PHENOMENA IN CLAIRVOYANCE—INHIBITION OF SENSE OF HEARING—TRANSFERENCE OF TASTE—TRANSFERENCE OF SENSATION—TRANSFERENCE OF THOUGHT—SEEING THE INTERNAL MECHANISM OF THE BODY—TESTS IN CLAIRVOYANCE—TRAVELINGS OF THE SOUL—THE LUCID CONDITION—DIAGNOSING BY CLAIRVOYANCE.

CLAIRVOYANCE; WHAT IT IS.—In Scotland, and more especially in Denmark, among the peasantry there it is a common thing to meet with people in whose families for centuries back the gift of what they call second-sight has been pronounced. This second-sight is only another name for what is now called Clairvoyance and seems to be the reflection of intuitive knowledge which is imparted to certain individuals owing to a supernormal mental condition. While Clairvoyance is common in this respect, it is also capable of development by Hypnosis, and many startling prophecies have been made by clairvoyant subjects under hypnotic control, showing that the power itself is not to be confused with the power to read the minds of those present, or to read the minds of those at a distance.

POINT OF DIFFERENCE BETWEEN CLAIRVOYANCE AND THOUGHT TRANSFERENCE.—The distinguishing line between true Clairvoyance and Telepathy is that the latter concerns itself only with things which have happened or are happening within the knowledge of some one with whom the subject is en rapport, while Clairvoyance concerns itself most nearly with prophecy or the foretelling of events which are yet to happen. The phenomena of Clairvoyance are varied and wonderful in the extreme, and after first giving you the necessary directions for inducing Clairvoyance in your best subjects I shall take the liberty of quoting one of the numerous examples on record of Clairvoyant powers given to some human beings and apparently denied to others.

How to Develop Clairvoyance in Subjects.—To develop Clairvoyance in your subject it is necessary that you select first of all only your best somnambulists, because a larger proportion of these will be found to pass into the Clairvoyant state than of those who go only into light conditions of Hypnosis. Where there is found a subject who has no memory upon waking of anything which has transpired during his sleep and who follows post-hypnotic suggestions accurately, and in whom you can induce the phenomena of sense illusions at will, such a subject will with training pass into the deeper condition of the "Clear Sight" or Clairvoyance. Such a one will develop not only an extraordinary accuracy in foretelling events, but he will be able to give clear accounts of things which are happening at a distance, being apparently able at will to send forth his spirit to roam where it will, while his body is recumbent in the chair.

Testing for Clairvoyance.—To test your subject for Clairvoyance begin by putting him into a profound sleep. Then, standing beside him, say: "Go farther and farther away. Sleep profoundly, and your spirit will be sufficiently liberated from the clay to permit it to travel where it will, bringing back tidings of what is happening in lands where you have never been." Add here a few suggestions to deepen the sleep and say: "You will report to me what you see. You will tell me as you go along what you see with the eye of the spirit. I am going to send you now across the sea and you will give me a clear account of what is passing in my home in England and describe for me the people you see and the places you visit. There are wings to the spirit, and you may take your flight at once. Now you are crossing the sea; now you have arrived; now tell me where you are and what you see before you."

A Clairvoyant Journey.—In this way you spread before your subject's eye a panorama, so to speak, of the journey which it is desired his spirit shall take. He will now in an imperfect way attempt to describe what he sees, and fluency will only come to him after repeated trials. Weigh well the evidence he brings you, and neither by word nor look discourage him by criticism. In order to develop Clairvoyance there must be given to the subject the most encouraging suggestions. He must be made to feel that his work is valuable, and though you may couple your directions with warnings that he is only to repeat just

what he sees he must be constantly helped and aided by your counsel.

Avoid Harsh Criticism.—You must lay aside in these cases the natural disposition to criticize and obstruct which is peculiar to every investigator. You must remember that you are not dealing with the normal individual, but with a highly sensitive organism, keenly alive to every suspicion of distrust, strongly disposed to resent injustice. You will not have much reason to complain of the honesty of clairvoyants whom you have thus developed through Hypnotism. It is much better to take a new subject and develop him, than to experiment with any professional. You are more likely in the first place to obtain trustworthy information, although I am willing and even anxious to admit that a very large proportion of professional mediums are thoroughly honest in their opinions and communications.

An Authentic Account of Rare Phenomena in Clairvoyance.—The following account of some of the phenomena of Clairvoyance were vouched for in the year 1842 by Rev. Leroy Sunderland, a well-known investigator, and it is printed here not because the feats here mentioned have not been frequently duplicated in modern times, but because the account itself is practically unknown to exist at present, and it fell into my hands in a curious way. After detailing some phenomena of the magnetic state the writer continues:

"Nobody but myself is capable of waking her. She would talk with no one but me, except that I had first willed that she should, and also placed the third person in contact with her, by placing their hands together.

Inhibition of Sense of Hearing.—"She could hear nothing but my voice or a noise made by me. I have seen G. fire a gun within a foot of her head without her showing any signs of hearing it. Her eyes closed, she will tell when I eat and drink, will tell accurately when I left the room and when I returned. You may bear in mind that none of us had seen anything of the kind and were unprepared for most of the phenomena.

Transference of Taste.—"One evening, while she was in this sleep, some apples, raisins and walnuts were passed around. I commenced eating an apple, when she remarked: 'These are good apples.' I then took up some raisins and asked her what I was eating. She told me correctly. G. handed me some vin-

egar, which I tasted, when she exclaimed: 'What do you want of this sour stuff?' G. next handed me some sugar, and so on, until we were satisfied she was conscious of whatever I was eating—she tasted whatever I tasted. Her position was such that she could not have seen what I was eating if her eyes had been open.

Transference of Sensation.—"We next discovered that, although herself insensible to corporeal pain, she felt sensibly any pain inflicted on me. Prick my hand, for instance, and she would jerk hers back, and perhaps rub it on the spot where mine was pricked. Pull my hair and she would say, 'Who is pulling my hair?'

Transference of Thought.—"I next discovered that she would often speak of subjects on which I was thinking, and finally, one evening, when we were testing her strange powers, I put a piece of apple in my mouth and remarked, 'These are good raisins that I am eating.' She replied: 'You need not attempt to deceive me—I know your motives and thoughts—yes, I can see your every thought.' I then directed a third person to write on a slip of paper several questions on what subjects they chose, such, however, as she would naturally be capable of answering. I then took the paper, and sitting by her side, put each question to her mentally; that is, without speaking or making any noise whatever. As I read the questions to myself, she would speak out and answer them, one after the other. Mind, I did not speak a word from the time of receiving the paper until she had answered the last question. By such and other experiments, we were convinced that she was truly aware of whatever was passing in my mind.

Seeing the Internal Mechanism of the Body.—"One evening when I had placed her in this state, I was laboring under a slight cold, attended with a cough. She was asked what would cure my cough. Her reply was, 'You must be careful or your cold will be settled on your lungs, for I see they are inflamed.' On questioning her farther I was fully convinced that she was conscious of seeing and knowing my, as well as her own, internal organization.

"Now I come to what to many appears the most extraordinary phenomena. I mean Clairvoyance, or the power of perceiving what is occurring at a distance.

"In this faculty, or in the exercise of it, she appeared to im-

prove at each sitting, the same as a person will excel in anything by practice; and our experiment in Clairvoyance had not advanced much at the time when she commenced falling into this sleep independently.

TESTS IN CLAIRVOYANCE.—"Enough, however, was elicited to prove that she could tell what had transpired in an adjoining room, and at a distance of two miles; and if at a distance of two miles, why not at a much greater distance? Those trials which afforded the most positive evidence of this power were like the following: Cousin G. or L. would go into another room and disarrange the furniture, upset the table or place chairs on the bed and make other changes from the usual position of affairs. On being asked to look into the room she would exclaim, 'What are those chairs on the bed for? Why are things in such confusion?'

"On being questioned further, she would describe the exact situation of things. Again I sent her spirit to my room, at the hotel down town, about two miles, and she described its contents, even a painting that is hanging on the wall. It was a room in which she had never been. Many trials of this kind have satisfied us that she in some way became conscious of things of which the natural perceptive faculties or the senses could not have informed her. In repeated instances she has informed me what was going on at father's and Captain W.'s; would tell it in a manner as natural as if she had been there. We had not, however, entered into any arrangement with anyone then to ascertain whether she told truly, therefore have no positive evidence.

TRAVELINGS OF THE SOUL.—"On Christmas Eve, however, I directed her to go to W.'s; she immediately began as follows: 'Almira is sick.' On being asked how she seemed, and whether very sick, she replied: 'She has a cold and some fever, but is better, and is not as sick as I first thought.' On being asked what they were doing, she says: 'Father W. is sitting before the fire with his shoes off, warming his feet; Mother W. is also sitting there, holding the babe, and Eliza is upstairs dressing or undressing.' This must have been about 9 o'clock in the evening then. I have never asked any questions to learn the truth or falsehood of all this; but I received a letter of the 7th or 8th of January, from mother dated December 24 (day before Christmas), in which she says, 'Almira has had a slight attack of fever, attended with the rash, but is now much better.' On

being asked whether she saw these things, she would say: 'It does not seem as if I saw them with my eyes, but I know them How it is that I know them, I cannot tell.' "

THE LUCID CONDITION.—Such were some of the phenomena induced in a sensitive subject under the influence of Hypnosis. There is another quality which is peculiar to clairvoyants, which is called the faculty of diagnosing disease by spiritual insight. This condition used to have the name of Lucidity and it was considered at one time a certain effect of continued Hypnosis. I have found it, however, comparatively rare, but none the less true and inexplicable upon the theory of simple suggestion. When your subject is in the profound hypnotic sleep, and when you have led him on from this sleep to an exhibition of clairvoyant powers, he is frequently able with his spiritual eye to see before him the internal organs of the body, and to diagnose disease by means of this higher intuition. If, for instance, you ask him to examine yourself and say what the matter is with you, he will reply something as follows: "I see your brain distinctly." "I see your heart." "It seems to be enlarged," or, "It seems to be normal." "I see your lungs. One of your lungs is perforated; it looks to me as if it had been injured by tuberculosis."

DIAGNOSING BY CLAIRVOYANCE.—In this way he will pass in review the organs of the body, and though it may tax your credulity to believe everything which one of these subjects tells you, you will come across certain phenomena having the appearance of revelations, which you will not be able to account for. Pursue this line of investigation for it is perhaps the one among all others which will best repay you for your trouble.

LESSON XXII.

HYPNOTISM IN THE CURE OF DRUG HABITS—FALLACIES OF MATERIAL TREATMENT—HOW TO TREAT DIPSOMANIA—HOW OFTEN TO GIVE TREATMENTS—THE MORPHINE AND COCAINE HABITS—THE DANGER OF THE ADVERTISED CURES—THE PHILOSOPHY OF THE "BREAD PILL"—ELECTRICITY AS AN ADJUVANT.

HYPNOTISM IN THE CURE OF DRUG HABITS.—For purposes of illustration I have made reference here and there throughout these Lessons to the curing of certain disorders, such as headaches, rheumatism, fears, etc. Perhaps the most important use to which Hypnotism can be put is in the reclaiming of the drunkard and the drug habitue. In these cases its power is unquestioned, and although there are at the present time throughout the land an enormous number of so-called cures for the alcohol, morphine and cocaine habits, when these cures are analyzed and sifted to their foundations they consist entirely of the hypodermic injection of strychnine, atropine, hyoscyamine, Indian hemp, or some other stimulating drug, coupled with the constant impression made upon the mind of the patient that he is to be forever cured of his habit by the treatments he is undergoing.

FALLACIES OF MATERIAL TREATMENT.—If you anaylze this process a little further you will see that the remedies used are merely nerve tonics, and that the cure of the habit is brought about entirely by the mental action of the patient through suggestions given in the waking state. There is a truth which no practitioner can gainsay, viz., the cure of a habit must be psychological. The habit itself is the product of mental action. It is nothing you can cut with a knife. It is not tangible. It is a state of mind, and the only cure for any habit is by and through the mind. This statement admits of no argument. It is a self-evident truth and cannot be refuted. That which mental action creates, mental action can dissipate. The craving which is excited and nourished by the mind can be subdued and broken by the mind.

HOW TO TREAT DIPSOMANIA.—Your suggestions to a patient afflicted with the alcohol habit should be very emphatically given

during deep sleep, and should be of a very positive and strengthening nature. You should make suggestions to him in the following manner: "You have a power within you which you have never called into activity to help you break up this craving. This power or force is now being brought into active operation, and hereafter you will never feel yourself unable to resist the craving for stimulants which comes upon you. You will be free from any desire for alcohol in any form from this time forward. You have been living the life of a man absolutely a slave to the creation of his own brain. From this time on you will be free from this slavery. You will find that your will power is still ready to serve you, and you will again become a man with all a man's strength and purpose. You will feel no pain or annoyance because of the withdrawal of your accustomed stimulant. Every day you will feel stronger and less nervous, and the system will steadily regain health and its old time vigor."

How Often to Give Treatments.—For the first week give him hypnotic treatment twice a day. For the second week, treatment once a day will be found sufficient, and this plan may be followed until the end of the month to make the cure complete. All stimulants should of course be withdrawn from the time of the first treatment and a loathing and horror of alcohol should be forcibly impressed upon his mind while he is asleep.

The Morphine and Cocaine Habits.—The same course of treatment should be given in the cure of the opium habit and the cocaine habit, but you must remember that in these latter cases the drug taken invariably affects the brain to the extent of making the patient treacherous and deceitful. You cannot believe the sworn statement of anyone who is taking morphine or cocaine habitually. The moral sense is usually perverted and a colossal selfishness seems to obscure the patient's perception of the principles of right and wrong. Morphine and cocaine should be entirely withdrawn from the first treatment. There should be no tapering off.

The Danger of the Advertised Cures.—Most of the widely advertised cures for the morphine habit which appear in the papers consist of the administration in small quantities of morphine and other drugs combined. There must be no tampering with the drug at all. The fears of the patient will greatly magnify his distress of mind and body and in these cases before proceeding to induce Hypnosis it is sometimes advisable

to give sulfonal to quiet the nervous system and permit you to induce profound sleep. As showing the marvelous effect of the imagination upon the patient it is sufficient to say that after you have used sulfonal in this way once or twice it is not necessary to continue its use, but if you will substitute for it an innocuous and tasteless powder, pouring the same into a glass of water in the presence of the patient and telling him that it will have the effect of speedily quieting him and allowing you to put him again profoundly asleep, he will believe that he is taking another dose of sulfonal and the effect of this belief upon his nervous system will be such that he will at once become quiet and passive.

The Philosophy of the "Bread Pill."—Thus is explained the potency of the "bread pill" which physicians administer to their patients as a placebo. The effect of the bread pill of course is nothing in itself, but backed up and supported by the imagination of the patient it has just the effect which the physician's suggestions declare it will have, another and typical instance of the effect of mind upon matter.

Electricity as an Adjuvant.—As a means of assisting in the cure of any drug habit by hypnotic suggestion I thoroughly indorse the use of mild currents of electricity combined with suggestion for the production of profound sleep. It sometimes happens that the verbal suggestion itself is believed by the patient to be insufficient to relieve him of his trouble, and the electricity comes in as a means of enforcing and strengthening suggestion. Never make the mistake of despising any means howsoever simple they may seem to you, of impressing the imagination of your patient.

LESSON XXIII.

How to Awaken Your Subject—The Awakening Pass—Always Remove Hallucinations—Involuntary Self-Hypnosis—Removing This Tendency—How to Safeguard the Subject—No Fatigue in Inducing Hypnosis.

How to Awaken Your Subject.—Always awaken your subject by the gradual method of counting "One, Two, Three—Wide-awake." Do not wake him with a snap of the fingers or by touching him upon the face or any part of the body. The effect upon his nerves would be the same as if you suddenly woke a person from his natural sleep by throwing cold water over him. Give him time to gradually come back from the depths of sub-consciousness to waking life. Some subjects who sleep very profoundly are dazed and dizzy for a little while after being waked up.

The Awakening Pass.—It is sufficient to allow them merely to rest in the chair for a little while, at the same time making light passes upward from the chin over the forehead with one hand and assuring them that the effect is speedily passing away and that they will be all right in a few moments.

Always Remove Hallucinations.—Should you induce illusions and hallucinations in any subject, always be careful to remove them just as soon as the experiment is concluded. Do not allow any impression which you have made upon the mind of your patient in the course of the evening's experiments to remain there unnoticed. Give strong and positive counter-suggestions, putting the subject again into profound sleep in order to make them. Assure him that he is well and strong, free from all nervousness, and that the ideas impressed upon him during his previous sleep are now and will forever be blotted out from his mind and that he will never suffer from such hallucinations while in the waking state.

Involuntary Self-hypnosis.—You will find that many of your subjects become so much interested in the process of putting themselves to sleep, that they fall involuntarily into a con-

dition of Hypnosis during the day, and you may sometimes be called from your home for the purpose of waking up a subject whom you have not tried to influence that day, but who has put himself in a condition of sleep from which he will allow no one but you to arouse him.

Removing this Tendency.—If you are called in such a case, take this opportunity of making most emphatic suggestions to your subject before you arouse him that he will never again

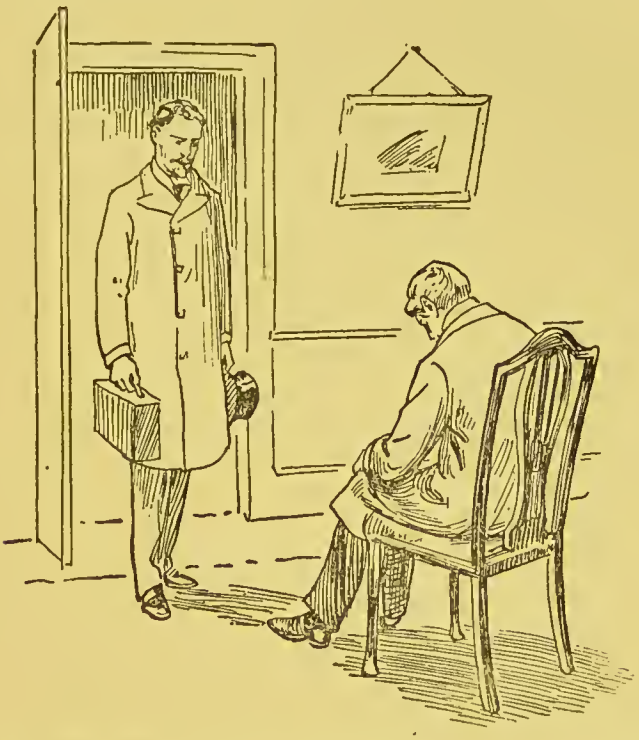

FIG. 26.—INVOLUNTARY HYPNOSIS.—THE SLEEP IS SELF SUGGESTED.

be able to fall into a condition of hypnotic sleep unless you personally inform him that he is to do so. This is all that is necessary to guard against repetitions of this occurrence.

How to Safeguard the Subject.—Subjects who have been very often hypnotized become so susceptible to the influences that they assume a negative attitude, and in their daily lives are continually under the danger of being hypnotized by irresponsible operators. You should always safeguard your subjects by assuring them positively that no one else has the power to hypnotize them but you. Make this suggestion very positive

and emphatic, and repeat it at the end of each sitting in order that it may never lose weight with the subject. Do not try to induce Hypnosis when you are yourself very much fatigued or in a depressed frame of mind. If your subject is very sensitive he will telepathically receive your state of mind, and the result will not be good.

No Fatigue in Inducing Hypnosis.—You will not find that frequent hypnotizing is a drain upon your own forces. The power develops with use, and while it is not well at first to tire yourself in this practice, in a little while it is possible to continue it for several hours without any feeling of fatigue, and with a distinct and perceptible improvement in your general health.

LESSON XXIV.

Questions of Interest—How Long Does the Influence Last?—Protection of the Subject—Hypnotism Does Not Weaken the Will—The Memory—Conclusion.

Questions of Interest—How Long Does the Influence Last?—Protection of the Subject—Hypnotism Does Not Weaken the Will—The Memory—Conclusion.

Q. What percentage of persons can be hypnotized?

A. Every human being who is mentally sound, and a large proportion of the mentally unsound or insane, can be hypnotized. Some speedily; others after repeated trials.

Q. Is not Hypnotism inclined to weaken the will?

A. Not unless suggestions are made to that effect repeatedly during Hypnosis. Counter-suggestions to the effect that the subject will be consicous of increasing determination of purpose, better concentration, more forcible individuality, more self-confidence should always be made, and in this manner Hypnotism by the force of suggestion actually strengthens the will instead of weakening

Q. How long does the influence last after the subject has been waked?

A. The influence is at an end just as soon as the subject is waked unless a post-hypnotic suggestion has been given to take effect some time after the awakening.

Q. Suppose an individual has been in the first place hypnotized against his will, what protection has he against an unscrupulous operator?

A. If he has been hypnotized against his will by an unscrupulous operator, then he can be easily hypnotized again by someone who understands the case, and the evil influence removed never to return. Only extremely susceptible persons are ever hypnotized against their will. This is therefore an extreme case; not an average case.

Q. What protection has a hypnotized woman against an unscrupulous operator?

A. The protection which an instant return to consciousness gives her. It is impossible for the operator to prevent a subject from waking. No matter how imperative his commands may be, she can wake up in defiance of his objections, and when real danger threatens her she will invariably do so.

Q. Suppose a subject is hypnotized, and is given the suggestion that when he wakes he will have forgotten his name. Then suppose that the operator purposely disappears, how long will the memory be so affected?

A. It depends upon the individual. Sometimes the memory is affected for a day and a half. But usually the impression only remains until someone jogs the subject's memory.

Conclusion.—The value of Hypnotism can scarcely be overestimated. It can cure nervous diseases, pains, and mental troubles. It can give happiness where only misery existed. It can break the hold a life-long melancholy has upon the spirit. It can shut off and even wipe out distressing memories as though they had never been. It can take the place of morphine as an analgesic in the hands of the competent operator. It can reduce and even prevent the pains of childbirth so that the process of maternity need no longer be dreaded. It can quicken the action of the mind and develop good qualities which had been long dormant. It can turn laziness into industry; disobedience into obedience; ingratitude and incivility into a regard for the opinions of others. It can cure such habits as Morphinism, Cocainism, and the Liquor Habit. It is now and always Nature's own remedy; the means which Nature gives to man to correct and modify his own abnormalities. Lastly it affords a key to unlock the mysteries of the spirit of man, and will yet give us knowledge, positive knowledge, of the life beyond the grave. These are some of the advantages of Hypnotism, and in the face of these wonders how small a thing appears the danger of its possible misuse by those who are unfit to acquire knowledge of its power. The wisest plan is to give full knowledge upon all points; in ignorance only lies danger. When it is known how and why Hypnotism may be dangerous, half its danger is demolished. It is not difficult to find men whose motives are pure and whose purpose in using Hypnotism is only noble and good. The use of Hypnotism by parent upon child; by husband upon wife is invariably fraught with beneficent results. There is no evil in Hypnotism itself; the evil, if it exists, is in the hearts of men.

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INTRODUCTION.

Magnetic Healing is that system of treatment by which Life-Energy is transferred by the Healer to the patient.

Magnetic Healing does not effect its cures by Thought-transference, Suggestion, Expectant Attention, or Hypnotism.

Magnetism and Hypnotism are distinct and separate sciences.

Magnetic Healing and Hypnotic Influence must never be confused.

Magnetic Healing acts first upon the nerve centers, and its healthful influence is then communicated to the brain. Hypnotism acts first upon the brain, and its influence is then distributed to the nerves and fibers.

Whereas Hypnotism requires that the patient shall surrender something of his individuality and will-power into the keeping of another, and works best when sleep has been induced, Magnetic Healing asks no surrender of the patient's will-power or consciousness, but works its best results when the patient is most fully conscious of all that is transpiring.

Whereas Hypnotism achieves its results by the effect of one brain upon another brain, Magnetic Healing performs its marvels by the effect of a transference of force from one body to another body. Whereas Hypnotism is of the Brain and theoretical, Magnetic Healing is of the Spirit and practical. For this reason, and because their training as servants of God fits them peculiarly for this ennobling work, clergymen make great Magnetic Healers.

The gift of healing is a spiritual endowment. It is dormant in *every* human being. It needs to be awakened; to be developed; to be used and nourished and cared for. It is the greatest of all the gifts.

Some have developed it in a minor degree; some have neglected it. All possess it. All have in them the germ, the seed of the quality. The purpose of this Course of Instruction is to develop in all my students whether they are at present strong and well, or sick and ailing, this great power which is lying unused,

and perhaps unknown, within. The gifts of God are not announced with blare of trumpets. The great forces of Nature are silent forces. The force of Magnetic Healing is potentially the same in all. It is silent in action. For some who have overlooked its existence it is silent forever. But in those who embrace it as a means of doing good it is ready at any moment to spring to life.

PART I.

THE PHILOSOPHY OF MAGNETIC HEALING— ALL HAVE THE POWER—POLARITY—THE HANDS—FOR AN EXAMPLE—WHY THE HANDS ARE USED—THE LAW OF GIVING—WHERE THE FORCE IS MANUFACTURED—VALUE OF SYMPATHY—THE NERVE CURRENTS—THE POWER OF UNION—THE COMPOSITION OF NERVES—THE COMPREHENSIVENESS OF MAGNETIC HEALING—HOW NERVES FEEL—NERVES ARE CONSCIOUS—THE PURPOSE OF VITAL MAGNETISM—A STUDY OF PAIN—THE SUPERIORITY OF MAGNETIC HEALING.

THE PHILOSOPHY OF MAGNETIC HEALING.—From the earliest times of which we have record in history it has been noted that to certain favored people was given the power to cure disease and pain in their fellows by the laying on of hands. It is for you, my student, to recognize to-day that these very examples of which history has given us a record are evidence of a fact of stupendous importance, viz.: that *every human being has a power which can be developed by practice to the point of curing disease in himself and in others by the application of vital magnetic force.* I want you to think this over for a minute and understand just what is meant by it. It means firstly that there is in you perhaps only the germ of this curative power because you may have never yet had sufficient confidence in yourself to *try* to cure anyone else of pain or disease. You have been accustomed always to turn for relief to the physician or the chemist, not recognizing in yourself that power to alleviate these wrong conditions of which this course of instruction will treat.

ALL HAVE THE POWER.—The first thing to bear in mind is that all human beings are potentially the same in their powers, therefore, although I referred at the beginning of this chapter to certain persons as "favored" I did not mean that they were endowed by nature with special powers which are denied to you, but that they had made use of powers which you had not made use of but which are nevertheless contained within you and awaiting development.

POLARITY.—The next point for you to remember is that every human being is magnetic. Every human being attracts and

repels. He does this *without* knowing that he does it. The practice of Magnetic Healing is strictly the practice of using this magnetic force consciously, that is to say, projecting it upon others by determined effort.

The Hands.—Having grasped these points there is yet another for you to commit to memory, which is that in every human being the right hand is the positive hand and the left hand is the negative hand. In the practice of magnetic healing the secret of success is always to transmit your magnetism to the patient by means of the application of the right hand, using the left hand to close the circuit as it were, that is, to very strongly draw the current through the patient's body from your right hand to your left.

For an Example.—To make this point a little more clear, let us suppose that you are giving magnetic treatment to a patient who is suffering from rheumatism. I will give you later the proper application of the hands in the treatment of this and other diseases and I use this illustration now simply to explain to you very easily the philosophy of your method. Your patient has, as I say, rheumatism, and in order to treat him successfully you must determine and strongly *will* that you will pass a current of your wholesome nervous force, which is your vital magnetism, through that patient's body by the application of your right hand, the current to pass out of his body into your left hand and so back to you in the circuit.

Why the Hands are Used.—You are thus by your will power throwing magnetism into the patient through the medium of your hands, and the hands are chosen as the chief instruments in magnetic healing because magnetism passes off more freely from the palms of the hands and the finger tips than from any other part of the body. Now when that magnetic current returns to you through your left hand, it is not precisely the same either in quantity or quality, having been employed in restoring during its passage the nervous equilibrium of your patient. That is to say, your patient has absorbed a certain amount of force from you and his nervous system is now using this force for his own restoration to health. Obviously you could not continue to give magnetic treatments to a large number of people indiscriminately without losing health yourself if there were no means of replenishing the store of magnetic enery which you give out.

THE LAW OF GIVING.—But it is a beautiful provision of nature that the more freely you give, the more freely you shall receive, and whereas the average man who is only unconsciously magnetic gives off very little magnetism in his daily intercourse with human beings, and re-absorbs very little magnetism himself into his nervous system, the magnetic healer on the other hand makes a daily practice of assisting his fellow beings by the exercise of this beneficent power and is receiving a special influx of nervous energy from the quickened assimilation of food and air in the chemical laboratory of his body. In other words, *when you determine* to help others, you so quicken the vibrations of your own organism that you will receive supplies of strength from the inexhaustible source in proportion to the demands that are made upon you. No selfish person can be a thoroughly successful magnetic healer because the generous impulse which is required to set in motion in their full force these vibrations which feed the nerve currents is lacking. Have no fear, therefore, that in the practice of magnetic healing you will give off so much nervous energy that your own physical health will suffer, because the greater the demand upon you, the greater will be the supply accorded to you.

WHERE THE FORCE IS MANUFACTURED.—Every human body is a laboratory for the manufacture of this nervous force. We might aptly liken the practice of magnetic healing to a Loan Company. The nervous energy in you represents the capital stock of the Loan Company. Should you continue to do a very conservative business, placing scarcely any loans, and using but a hundredth part of your capital, your business will be very much the same at the end of the year as when you began operations. You will have neither lost money nor made money; but should you place your capital out at interest, keeping your funds in a state of active circulation, your Loan Company will grow in power and importance in proportion to the amount of business it transacts. Similarly the magnetic healer makes his nervous energy draw interest for him instead of allowing it to rest idle in the vaults.

VALUE OF SYMPATHY.—Now although every human being is capable of assisting by his magnetic force those other human beings who are in need of his power, the finest demonstrations of magnetic healing are given when there is a communion of thought and feeling between healer and patient. I cannot insist too

strongly upon this point that in order to attain the best results by magnetic healing your patient must *look up to you* gratefully as one who can and will cure him of his malady. It is not necessary for you to study minutely all the ramifications of the diseases classified by medical science to-day. We know scarcely anything of the nature of the diseases beyond the fact that all disease is a manifestation of disharmony or lack of ease. We are accustomed to regard the body as an intelligent machine capable of contracting and being cured of certain disturbances which we call diseases, but as a matter of fact the body is nothing but a carcass and is held together by force of attraction, and rendered intelligent by nerve substance, and any curative action of any method of healing whatsoever is only rendered possible by the action of nerve substance.

The Nerve-currents.—The nervous currents of the body have their home in and are drawn out by this nerve substance which is used by the intelligence of the individual. Therefore in order to cure disease it is necessary for you as a magnetic healer not only to employ your nervous force under the direction of your will to heal your patient, but to obtain from your patient that joyful accord of his intention, or will, with yours for his benefit, which completes the perfect circle of the union of wills between healer and patient.

The Power of Union.—When this union is established, when your patient is grateful to you, has faith in you, and is obedient to you, I do not know of any disease from simple headache to locomotor ataxia which cannot either be cured or greatly benefited by the application of magnetic force. I wish you to read this chapter over several times in order that you may grasp very clearly the central point of magnetic healing, which is that health is due to the harmonious condition of the nerve currents of the body; that disease is due to the disturbance of these nerve currents; and that the nerve currents themselves which are responsible for the diseased conditions are controlled and directed by the will.

The Composition of Nerves.—Magnetic forces are received first by the nervous system, and thence distributed to the blood and tissue. A Nerve is composed of fibrous matter, white, and vesicular matter, grey. It contains fat, albumen and water. The water is the medium of the nerve force, and thus the business of the nerve becomes at once a most important and most

complicated proceeding. Each nerve is composed of a bundle of nerve fibers or tubes, and each nerve trunk has numerous bundles or nerve fibers, each bundle having its sheath enabling it to conduct independently of the other. The nerves conduct; they convey information; they are intelligent; they are therefore the home or the seat of intelligence. The nerves receive and require nourishment from the blood; they receive and require electricity; they convey sensation and feeling, as has been said, and they also convey nourishment, the nourishment which is of the Spirit, and the nourishment which is of the mind. There are two great systems of nerves, the Cerebro-Spinal and the Sympathetic; distinct and independent; yet closely connected and at times interdependent the one upon the other.

The Comprehensiveness of Magnetic Healing.—Magnetic Healing deals with the action of both nerve-systems, and is the first rational science of treatment to recognize the necessity of combining treatment of cerebro-spinal and sympathetic at one and the same time, forming by the hands of the Healer the required current from positive to negative. It will simplify the study of the nerve systems for you if we divide them bluntly into two kinds, the motor and the sensory. Motor nerves act upon muscles, and any stimulus to the motor nerves thus produces physical action. The Sympathetic Nerve System possesses two ganglionic chains running parallel with the whole vertebral column. The Cerebro-Spinal System includes the Cerebrum, the Cerebellum, the Medulla Oblongata, and the Spinal Cord.

How Nerves Feel.—In order to best illustrate how sensation is produced, I quote the following excellent definition by Dr. Babbitt, of Los Angeles, California, who has done as much as any modern investigator to familiarize his students with the principles of Light and Color, and the finer forces of nature which surround us.

"We will say a very keen sensation is felt at the knee. How is this done? The cutaneous sensory nerves carry their thermal fluid to the ganglion of the posterior spinal nerve, which immediately flashes up under the chemical stimulus of a motor nerve cell. The force connected with the spine is radiated by means of the motor nerves in all directions, but those nerves which connect immediately with the point of excitement at the knee would be especially active, as nature is ever aiming to establish circuits. But why

is pain felt at that particular point? Because it is the end of the circuit, the point where something violent has taken place to upset the smooth flow of the forces. But will the current to and from the spine alone cause this pain? Yes, to some extent, but that conscious sensation which discriminates as to the cause or nature of the pain must come from the frontal cortex of the brain as it receives the ethers which are radiated upon it from below, or as it perceives by means of the sight or hearing still more of the cause."

Nerves are Conscious.—The only criticism which I have to make to this excellent definition is that pain is sensed also without the aid of the understanding, the nerves struck having intelligence within them. In the light of modern research it has been made plain that the nerve contains within itself intelligence, and that the brain is no longer the sole interpreter of the organism. The message being first sensed and understood by the nerve, the brain is informed of the matter and aids the sensation by bestowing attention upon it.

The Purpose of Vital Magnetism.—In the ordinary course of events the pain would disappear as soon as the nerve-currents had re-established their harmony, and the province of Vital Magnetism in the stilling of pain is to support the electrical current of nerve-energy, to re-establish the interrupted circuit. The brain influencing the vaso-motor nerves, sends to the affected part fresh supplies of blood, causing redness of the part and inflammation. But the part which the brain itself bears in this matter is that of feverish solicitude, which is likely to do more harm than good. Here comes in the beneficent action of Magnetism, to re-establish harmony, and by so doing, to allay the pain and permit the flux of blood sent to the affected part to return again to its channels.

A Study of Pain.—The question of pain is such a vital one in the practice of Magnetic Healing, that I must give this matter further consideration before leaving it. You are aware from the study of Hypnotism that during hypnotic experiments pain is sometimes entirely absent in the subject, and this condition of freedom from sensation is held to be induced by the operator because of the dissociation of nerve fibers connected with the cortex leading up to the cortex from the seat of the pain. The position taken in this explanation is that when the cortex is, so to speak, put to sleep, the subject is unconscious of pain

because there is no longer an active brain to interpret the sensation. This explanation is both correct and incorrect. It would be more exact to say that it is partially correct. By putting the cortex into a condition of insensibility the operator has merely distracted the attention of the patient from the seat of the pain, and has therefore relieved the patient of the obtrusive help which the brain would have sought to give if its attention had been centered upon the pain. Hypnotism thus relieves the patient of the unnecessary pain which the attention creates. But inasmuch as the shock of an operation may be felt during hypnosis, unattended by any unpleasant sensation of pain, we must recognize the presence of another vital and powerful force acting in obedience to the will of the operator, and the best interests of the subject. This Force is Vital Magnetism, the Force which governs sensation when it is called into action by harmonizing the nervous system of the individual, and strengthening the nerves to repel sensation. The patient who is surcharged with Vital Magnetism is indifferent to pain, and even if the cerebrum is active, he is unconscious of suffering.

The Superiority of Magnetic Healing.—Hence, the immense advantage on purely physical grounds of the Magnetic treatment over the hypnotic form. The Magnetic Healer introduces into the system of his patient by contact of hands with nerve centers, an access of energy which brings the vital resistance of the patient up to the point at which disharmony or pain is overcome and subdued. He does this with the full knowledge and understanding of the patient. He does not throw the patient upon his own resources, leaving him to subdue pain by his own force, though we have seen that in some hypnotic experiments this is effective. He takes from the Nervous Energy which is in himself to give to the patient, and thus it comes about that after magnetic treatments patients feel for many hours the benefit of this additional strength.

PART II.

SPECIAL DIRECTIONS TO THE MAGNETIC HEALER—CARING FOR THE HANDS—ADVANTAGE OF PERSPIRATION—CULTIVATING SELF-CONFIDENCE—THE BASIC TRUTH—POINTS ON BEHAVIOR—THE IMPORTANCE OF GAZE—THE REASON WHY—IMPORTANT CAUTION—THE BREATH IN HEALING—THE SECRET OF THE AIR—CONSERVING ENERGY.

SPECIAL DIRECTIONS TO THE MAGNETIC HEALER: The avenues through which magnetic force most easily passes from the healer to his patient are three: (1) the hands, (2) the eyes, (3) the breath. Inasmuch as the hands are of first importance we will deal with them at once.

CARING FOR THE HANDS.—Before beginning treatment always wash the hands thoroughly with soap and water. Then dry them carefully and rub the palms briskly together until strong heat is engendered and at the same time *will* that the blood shall be dirigated to the veins of the hands and arms. To hasten this result of heat in the hands it is a good plan after rubbing the hands together to spread the fingers out and holding the arms down by the side shake the hands loosely and with force, at the same time *thinking* of the arms as being hollow channels through which you desire to get the nerve force to the extremities of the fingers. When your hands are hot from this exercise, clap them together once or twice and rub the palms once more just before laying the hands upon the patient's body.

ADVANTAGE OF PERSPIRATION.—It will be an additional advantage if the palms of the hands become moist during this exercise and you will be careful to remember that any evidence of perspiration in the palms of the hands during treatment is an excellent sign as showing the free egress of magnetic force from you to the patient.

CULTIVATING SELF-CONFIDENCE.—Always hold in your mind before giving treatment the thought that you *can* and *will* help your patient. While your patient is telling you his symptoms repeat to yourself in a firm, confident internal whisper the statement, "I can and will relieve him of his trouble. It is given to

me as my right to cure him. This power is mine to use for his benefit and I can cure him." Say this to yourself slowly and firmly, repeating it over and over again, and the effect will be to strengthen your confidence in yourself. Never allow your patient to suppose that you have any doubts whatever as to your ability to cure him. In fact, one of the secrets of success in magnetic healing is to assume a calm assurance of power which no skepticism can ruffle and which no opposition can break. You must not think for a moment that because you assume a confidence which you do not possess, therefore, you are acting a lie. You are not an imposter.

THE BASIC TRUTH.—You have in your hands the great basic truth of all healing which is that the mind forces govern disease, and by your confident assurance you will awake in your patient a feeling of respect for your power which *though he may not verbally confess it,* rouses in him a confidence in your ability to cure him, and this feeling of confidence on his part brings him into the state of vibration in which it is easy for you to transmit your magnetic force to him. Thus you see the tremendous importance of the effect of your manner upon your patient. Never hesitate or show any vacillation of method.

POINTS ON BEHAVIOR.—When you have heard his story, get to work at once assuring him in the meantime that you can help him, and if he expresses strong doubt on this point it is then that your confident assurance of power and the absence of all uncertainty on your part will be required to bring him to the right state of mind in which he can receive benefit from you. Never allow yourself to be browbeaten or confused by the arguments of your patient. Let him understand plainly that you do not care to argue with him; that you do not even seek to change his opinions by argument, but that if you are to help him, as you intend to do, he must drop his antagonism and simply remain a passive agent in your hands in order that you may bring a force to bear upon him for the relief of his pain and disease. There are very few men so set in their ideas of opposition that they will not be willing to be at least passive in the hands of one who is only anxious to restore them to health. I never advise my students to explain their theories of these life forces to their patients. It is, on the contrary, easier to produce the profound effect which you seek, if your patients are given to understand that you yourself do not know the source of your power; that you yourself are but an instrument in

the hands of omnipotent intelligence. It is natural for every human being to respect that which he does not understand and to be attracted by a force beyond his comprehension.

No. 2—The Eye: As the hands are the instruments by which the magnetic force is directly applied to the body, the eye is the agent by which the impression is strengthened upon the *mind* of the patient.

The Importance of Gaze.—Therefore, it is necessary that you should cultivate a firm, steadfast gaze, and during your conversation with your patient you should be especially careful to make use of the fixed gaze which in my method of magnetic healing differs in manner from that employed in any other system of the kind of which I have knowledge. When speaking to your patient, wink your eyes as little as possible, cultivating not a stare, but an intent, powerful, interested look. Fasten your gaze upon the pupil of his left eye and do not permit your look to wander even for an instant either to his other eye or to a point midway between his eyes. The philosophy of this intent gaze centered upon the one point is that your will force is most easily transmitted to his mind through his left eye than through any other avenue.

The Reason Why.—It is the principle of the rifle ball as opposed to the principle of the scattered shotgun. You are fastening your gaze, which carries with it your powerful determination to heal, upon the most receptive point in his organism, that point where your whole force will meet with less resistance. In order to aid you in focusing your gaze upon this one point, I want you to imagine that when you are thus looking into his pupil you have the power of seeing right through the eye into the brain. This mental attitude will give your glance that deep intentness which is so great an assistance to your success. You will find after a little practice that when you are interested in your work it is scarcely necessary for you to wink the eyes at all and that they become stronger and brighter by their employment in this way. No matter how your patient's gaze may wander to and from your eyes to the floor and back again, let him feel that your glance is boring right through him in its consciousness of power.

No. 3—The Breath: As the breath plays such an important role in the practice of Magnetic Healing, it is imperative that you

should be careful above all things to keep the mouth, throat and stomach sweet and clean.

Important Caution.—Avoid the use of stimulants and tobacco, because anything which makes a disagreeable impression upon your patient counts strongly against your success. A *single disagreeable shock*, such as the odor of onions, is sometimes sufficient to prevent the patient from passing into the condition of nervous harmony which you seek to establish. There should not be the slightest odor of tobacco or alcohol about you, but on the other hand, some sweet smelling herb, such as thyme, lavender, or mint, used as a mouth wash, possesses pleasant properties as an indication of cleanliness and care on your part.

The Breath in Healing.—We shall see later on that there are other methods of using the breath in healing which are even equal to the laying-on of hands in the alleviation of pain, and the utmost care should therefore be exercised that the employment of this agent should be fraught with no disagreeable consequences to the patient. You will remember that in the old testament the breath is the means of restoring to life the widow's son and that still further back it is stated that God breathed into man the breath of life and he became a living soul. Indeed, it is largely through the atmosphere that the magnetic healer draws into himself by means of his lungs some of that power which he gives forth again as magnetic energy.

The Secret of the Air.—It has long been held by the most advanced thinkers that in the air we breathe there is contained a force greater, yet more subtle than electricity, and without going into this question now, I may state it as my firm contention that this force *does* exist and that it can be applied to man's use only when by his *enlightened will* he draws it into his system to be given forth again for the benefit of others. In other words, you will be able to receive and assimilate that force from the atmosphere when you confidently demand that it shall be received into you for the strengthening of your magnetic energy. Therefore, the secret of obtaining this force from the atmosphere is by a *union* of your thought, your will, and act of breathing.

Conserving Energy.—One further direction is to be given to the student and this relates to the conserving of magnetic energy by a species of insulation. You will find that if your feet are wet, too much magnetic energy is given off throughout the day and is lost, having no direction. It is very necessary

then that the healer should be careful that his feet are covered with some dry, warm material, and if he use a sole of spun glass inside his shoe or slipper, the effect will be to still further conserve his energy. At night he should make a point of sleeping upon a bed on which glass castors are used, and though these points may seem trivial to the skeptic, the student will neglect no opportunity of taking reasonable precautions against the wasting of this important force.

PART III.

THE DEVELOPMENT OF MAGNETIC POWERS—WHERE THE FORCE IS—THE HEALER'S MANNER OF BREATHING—BREATHING EXERCISES—POSSIBLE ATTAINMENTS—ATTAINING FULL BREATHING—SENSING THE LIFE-FORCE—THE KEY TO LIFE.

THE DEVELOPMENT OF MAGNETIC POWERS: If you were possessed with the desire to heal others by magnetic treatments, and knew not how to preserve for yourself a larger proportion of energy than you gave out, ill-health would result to you as a consequence of your labor for the good of others. You would be draining yourself of the Life Energy without allowing opportunity for full recuperation. Therefore, knowledge of how to attract to yourself a large quantity of this force, and how to conserve and replenish this store of Energy, is necessary as a preliminary to your work as a Healer.

WHERE THE FORCE IS.—The supply of Force is inexhaustible. It is in the food we eat, and in the water we drink, but most accessible to us in the air we breathe. Whether he is waking or sleeping the Magnetic Healer is always a deep breather. He is conscious always of the beneficent invisible Spirit that is about him to strengthen him, and with each deep inspiration he draws into himself a portion of this power. He does this consciously, feeling the grandeur of being at harmony and at one with this Spirit of Power. When he eats it is with the feeling that he is taking sustenance into his body which is adding to his reserve-force. When he lies down to sleep, it is with the knowledge that he entrusts himself to the beneficent action of Divine Energy in rebuilding the worn-out cells of the body, and inspiring him for the task of the morrow.

THE HEALER'S MANNER OF BREATHING.—During the day you will not notice in him any point of difference in his manner of breathing to distinguish him from others except that his inspirations are very slow and complete, and that he seems to expand before your eyes as you sit opposite him. His mouth is closed. He breathes only through the nostrils, and you can-

not detect in him any spasmodic jerking of the shoulders or muscles, as he breathes. Only as he holds your hand in his, can you feel by the slight vibration which is imparted something of the Force which is passing from him to you. He does not give his method of development to the public eye, but in the seclusion of his home he practices those breathing exercises and rules of life which have made him the power he is, and have filled his Mind and Body alike with the Divine Energy which he is capable of imparting to you.

Breathing Exercises.—Here I give you the necessary breathing exercises to be practiced thrice a day for fifteen minutes for the first week. Be careful not to exceed these directions. There is a purpose in making them exact, and limiting you development according as *you are able to bear it.*

First Week.

Spend five minutes in the morning in preparing for the exercise which is to follow. Let your thoughts be centered upon this great work of Healing, and of the good which you may accomplish by its practice. Put yourself thus into harmony with the Divine Essence. The best time for following out these exercises is immediately following or preceding each meal, Breakfast, Lunch and Supper. They should not be practiced last thing at night during the first month. They are stimulating in their immediate effect, and the student is not at once able to regulate this additional inflow of force.

When you have given up five minutes to contemplation of the development of the Power, lie down upon a couch or bed and relax the muscles of the body so that each limb is limp and as far as possible forgotten. You have no attention to spare for any of the body's members.

When you are ready to begin, loosen your clothing so that you may breathe with ease, and take one long, deep inspiration, beginning with expansion of the abdomen, and carrying the breath up by one continued inhalation to the ribs and chest. This breath should be indrawn for eight seconds; it should then be held for eight seconds, and then slowly exhaled during eight seconds Thus you fulfil with each breath the circle of twenty-four. Or, using another of the mystic figures of the East, you complete in one breath the equilateral triangle of Eight. You will not find this first step in development so easy as it reads on paper. You will be inclined to hurry; you may feel that it is necessary that you

should breathe more often; you may become fatigued, and even nauseated. Should this last occur, I pray you not to discontinue the exercise upon that account, as I hail such symptoms as pointing to the great need that existed in the system for better development. All unpleasant symptoms will disappear after a few sittings, and in their place will come an abounding and ever-increasing sense of Power.

This first exercise is necessary in order to give you what few possess; namely, a control of the Breathing, and a determination to mast the tasks of Spirit-development. The time allowed for this exercise should not exceed ten minutes, having allowed five minutes of the prescribed fifteen for preparation.

Second Week.

The exercises for the second week should still occupy only fifteen minutes three times a day before or after meals, but they should be conducted as follows:

After allowing the usual five minutes for preparation, close the right nostril with the finger and inhale a deep breath, beginning as before with the complete expansion of the abdomen, followed by extending ribs and chest-walls. Inhale this breath through the left nostril for ten seconds, and then hold it for ten seconds, finally exhaling through the right nostril for ten seconds. The control of the breathing will manifest itself to you when you are able, without fatigue, to gradually exhale the breath for ten seconds. It thus takes thirty seconds to complete the breath, the inhalation and exhalation. In ten minutes the number of complete breaths in this Second Exercise is therefore twenty. Practice this exercise if necessary beyond the allotted time if you find much difficulty in accomplishing it. Do not leave it until you are perfect in its performance. After the first ten breaths, change the inhalation to the right nostril, exhaling through the left.

This exercise completes the procedure for the second week. When you have perfected yourself in this Exercise you may begin treating as many as three patients daily, in the manner which will be subsequently given you, but should not exceed this number. You should be conscious at the end of the second week of such an influx of vitality that it will not fatigue you to begin to give out to others something of that plenitude of Force which you are securing for yourself.

Third Week.

The Exercise for the Third Week of Preparation is more dif-

ficult than the preceding, and requires on the part of the student careful and serious attention.

It consists in the alternate use of the nostrils as in the preceding week, but each inhalation should occupy fifteen seconds, the breath should then be held only ten seconds; and the exhalation should be again fifteen seconds. Notice particularly the difficulty you experience in exhaling for fifteen seconds. But it should be learned. It is necessary to your development, and the rewards are great.

Fourth Week.

The Exercises for the Fourth Week are devoid of any restrictions in the matter of using first one nostril and then the other in the Breathing; but the time of inhaling is increased, if possible. Every inhalation should take twenty seconds; then hold the breath for ten seconds, and exhale it twenty seconds, thus concluding the breath. The time of the exercise may be extended from fifteen minutes to thirty minutes, including the necessary five minutes for preparation.

Possible Attainments.—Strange as it may seem to you who know nothing of the development through breathing, some students have been known to develop a capacity for inhaling and exhaling covering a period of five minutes for each complete breath. The earnest student, at the end of the fourth week, begins to feel in truth that exaltation of the spirit and bodily vigor which comes with the presence of large quantities of Nervous Energy in the system, revivifying and transfiguring him. In place of weakness he shows strength; the rich color that has superseded the pallor of his countenance shows how well his physical body appreciates the nourishment which it has received. The wasted form has filled out, and the clear light of the Spirit shines from the eye. There is no mistaking the eye of the Magnetic Healer; it is clear, penetrating, steadfast, yet not aggressive. Its expression is mild but constant.

Attaining Full Breathing.—After the fourth week the student should make the practice of deep breathing his constant aim. The muscles are now so strengthened that they are indifferent to any ordinary strain put upon them. He should begin to breathe deeply in the morning when he first wakes from slumber, and without tying himself down to any fixed hours for Exercise, he should make a point *at least* once a day of giving up *thirty minutes* to his Exercise while he reclines upon

a couch. Now his method should be to gradually extend and still further *extend the length* of time occupied by the inhalation. The student should, to fit him for attaining full Breathing Development, practice during the day, whenever the opportunity presents itself, the Act of Deep Inhalation and holding the breath. The point to be especially kept in mind at this stage is that the exhaling of the deep breath is *not* to take place with any loss of control over the act of breathing. It is to take place under the control of the will, and must be now and always *gradually* performed. As the length of the complete breath increases, the period of suspension, or holding of the breath, decreases in about the following proportion:

Length of Complete Breath.	Inhalation.	Suspension.	Exhalation.
24 seconds.	8 seconds.	8 seconds.	8 seconds.
30 seconds.	10 seconds.	10 seconds.	10 seconds.
40 seconds.	15 seconds.	10 seconds.	15 seconds.
50 seconds.	20 seconds.	10 seconds.	20 seconds.
60 seconds.	26 seconds.	8 seconds.	26 seconds.

And so on as far as you deem it prudent to go, judging from the effect upon you. These figures are based upon the action of the normally developed lungs of a healthy man. The scale may be altered in just the ratio of one's relation to the normal, healthy condition.

Sensing the Life-force.—When this system is carried to perfection the student begins to experience what the Hindoos call the "spirit movement," when the Life Energy actually can be sensed in its distribution throughout the body by nerves and blood. Then disease has lost its hold upon the organism, and fatigue becomes a thing that is speedily remedied. Then even hunger and thirst become amenable to the control of the will, and the strength of the spirit asserts itself against the decay of the body.

The Key to Life.—The key that must unlock for man the gate of physical immortality, or the preservation of the body in perfect health for hundreds of years, lies, as the wise men of the East know, even at this day, in the Practice of Deep Breathing and Rules of Life. Do not let anyone disconcert you in this practice by pointing out that "It is only Deep Breathing!" We know what it is and we know what it can do. All I ask is that you give up the required time to the Exercises, and that you lose no

opportunity to develop your control of the Breath. By so doing you will generate for your own use more Magnetic Power than your body needs, and will store the surplus in the system for the healing of others. Its presence in your own body in sufficient quantities will make you proof against the attack of disease.

PART IV.

The Application of Magnetic Healing: Holding the Attention—The Long Pass—Effects to Be Noticed—Special Treatment—Position of Hands—The Abdominal Brain—Directing the Current—Length of Treatment—The Healer's Manner—Precautions to be Observed—Increasing the Vibrations—The Crisis—The Force that Directs the Blood—Contrasting Medical Science—A Rational Method—Medical Methods—Magnetism Dissolves Deposits—Cure for Cancer—Relieving Pains—Headache—Asthma—Influenza or Grippe, Colds—Chills—Fever—Rheumatism—Sciatica—Nervous Prostration and Neurasthenia—Alcoholism, Morphinism and Cocainism—Catarrh of Head, Stomach, Kidneys, Bladder—Chronic Constipation— Dyspepsia—Paralysis—Apoplexy—Bright's Disease—Dropsy—Magnetizing by the Breath—Hot Insufflation—Directions—Cold Insufflation—How to Magnetize Objects—Preparing Blotting Paper—In Case of Sores—How to Magnetize a Glass of Water.

The Application of Magnetic Healing: A General Treatment: You must first learn what is meant by giving a general treatment, which must precede the specific treatment for the different diseases which will be mentioned hereafter. Remember that this general treatment is to be used upon every patient at the beginning of every treatment; whether you take a case for one treatment only or for daily treatment for a month, you must always begin work by giving this general treatment, proceeding from this to the specific treatment for the particular disease you are called upon to treat. Having questioned your patient first as to his symptoms and habits of life, paying particular attention as to whether he is suffering from constipation among other things, proceed to rub the hands briskly together and obtain the feeling of heat and warmth in the palms and fingers concerning which you have been already instructed. Now if your patient can come to see you, it is very evident that he can sit up in a chair and you therefore will dispose him comfortably in a chair in which the back is slightly off the angle of the perpendicular, making him as comfortable as possible. The idea is to make him rest by which means he will be more thoroughly passive to your influence.

Holding the Attention.—In all your treatments request your patient to close his eyes, and this for two reasons, (1) that there may be less to distract his attention and (2) that he be not allowed to watch all your methods of procedure and so obtain an insight into your work under cover of receiving treatments himself. This is your own work and while you are willing to devote it to the benefit of humanity you should not be willing to give free instruction to the curious. Therefore, insist upon it that your patient's eyes shall remain closed throughout the treatment. Now inform him that you are going to project your magnetism upon him from head to foot for the purpose of putting his nervous system into harmony, and then while he sits comfortably in his chair with his feet planted firmly upon the floor and his hands resting upon his knees, you begin the use of the long passes.

The Long Pass: Stand in front of your patient and concentrate your mind upon the effect you intend to produce. Say to yourself, "I will relieve this patient of his pain. I will cure him of his disease. I will restore his nervous system to harmony. I will give him freely of my magnetism. I can do this by my knowledge of the law of sympathetic transmission of force." While you are thinking this to yourself, slowly raise both hands, the fingers being clenched, and in a wide sweep raise them above the patient's head, bringing them together and unclasping the fingers, at a point just above his forehead. Now spread your fingers out a little, keeping them easily apart but not rigid and very slowly bring them down past the forehead, face, chest, abdomen, to the knees, taking a full thirty seconds to complete this slow longitudinal pass. At the conclusion of the pass shake the hands as if you were throwing off the diseased condition of the patient, and clenching the fingers again bring them once more in a wide sweep before the patient's head, and repeat the process. Continue this for five minutes, during which time your patient will be almost certain to feel the stimulating effect of your magnetism.

Effects to Be Noticed.—It may be that his heart beat will be quickened and that he will perceive a feeling of warmth due to the effect of your magnetism upon the circulation of his blood. At the same time he will experience no marked excitement, but the reverse effect will be noticed, viz., the calming influence upon his nerves. Speak reassuringly to him, giving him an indication

of the effects you intend to produce in him by this method. He is now in condition to receive the true magnetic treatment for the restoration of the equilibrium of his nerve force. The hands are the only instruments used in this general treatment for transferring vital magnetism to your patient and both hands should

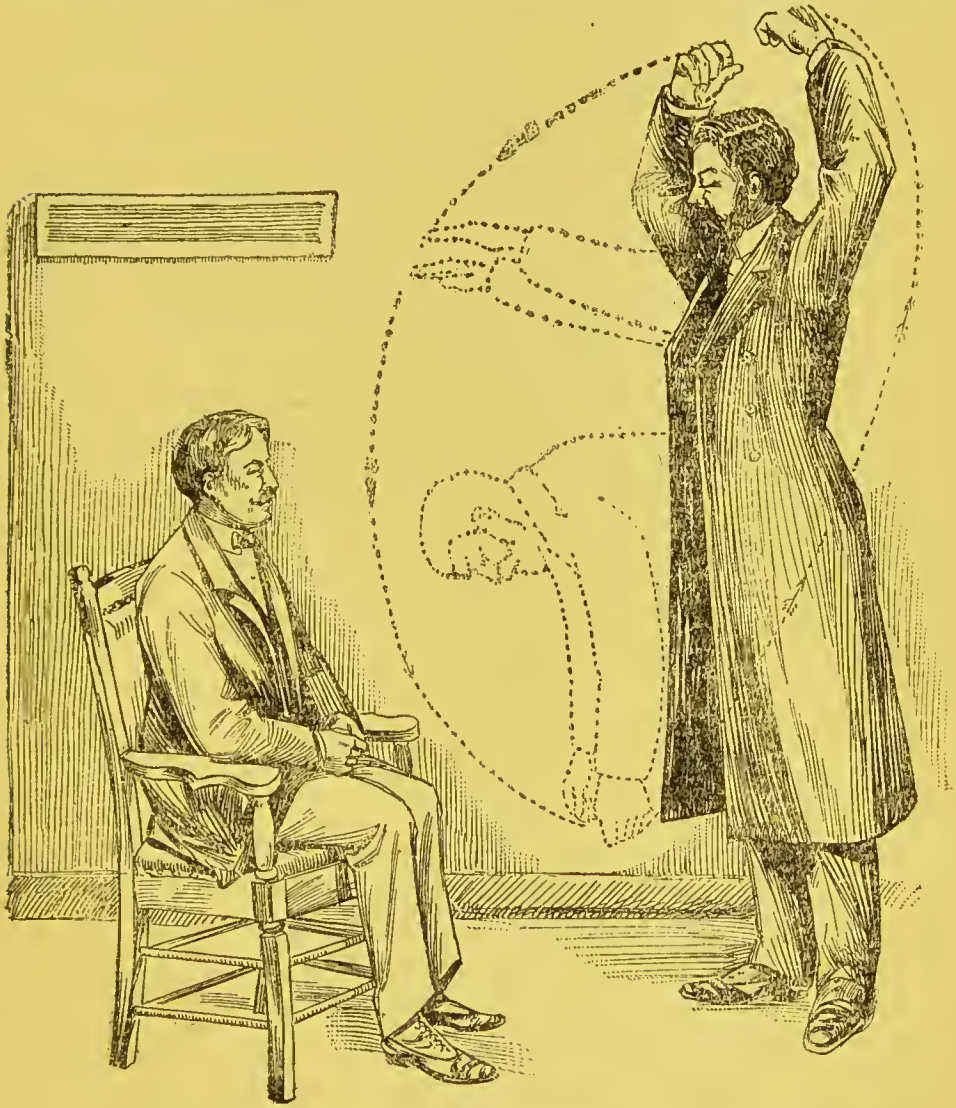

FIG. 1.—THE LONG PASS IN MAGNETIC TREATMENT.

be employed in every case. It must be remembered again that the right hand is the positive, or projecting hand, and the left hand is the negative, or receiving hand.

SPECIAL TREATMENT: The principle of special treatment is to form a circuit with the patient's body as the point of contact

between the two hands. The current is thus passed through the resistance, which is the patient's body, and returns to the Healer. The latter becomes conscious of the fact that the circuit is formed by the sensation of slight tingling in his left hand, and when this is felt, he withdraws his left hand from contact with the body, keeping his right in the same position as before. He then uses

Fig 2.—Making the Circuit.

his left hand merely as a stimulus to the force, by tapping lightly with the fingers of the left hand from time to time upon the body, or stroking. More minute directions as to special treatment in special cases will be given further on. The point now is to describe how the Magnetic Healer treats, and why.

Position of Hands.—The Healer has directed the force into the body of the patient, by *forming the circuit* with both hands,

the right hand being placed upon the *solar plexus,* or pit of the stomach, and the other resting upon some portion of the spine. The position for the positive, or right hand, in all magnetic treatments, is always against the bare skin at the pit of the stomach when possible. This rule must never be interfered with unless it is offensive to the patient. It is true that the Force can be passed through clothing, but to be *immediately* efficacious, the positive hand of The Healer should rest lightly but firmly upon

the flesh of the patient. It is not so important that the left hand be applied to the flesh, but it is always better, when possible, to have the patient's clothing loosened so as to permit both hands to touch the flesh. However, in case the patient is of the opposite sex and of such a sensitive nature that the close contact seems indelicate, it is better to avoid this nervous antagonism by working a longer time, with both hands outside the clothing.

No good can be accomplished if the mode of treatment distresses the patient in any way.

THE ABDOMINAL BRAIN.—The Solar Plexus is a great nerve center, so important in its bearing upon the health of the patient, and so remarkable in its diffusing scope, that it has been given the name of the Abdominal Brain. No matter what the negative hand may be doing, the position of the right hand of the Healer never varies: it is always upon the Solar Plexus. The force so received from The Healer is radiated through the entire nervous system from head to foot; thence it sets in the direction of the Healer's left hand, seeking to complete the circuit. When the Healer senses that the circuit has been completed, which sometimes happens in five, sometimes in ten minutes, sometimes in less than a minute, he withdraws his left hand from the spine, or wherever it may be resting, and proceeds to allow the Force to flow into the patient from his right hand alone.

DIRECTING THE CURRENT.—After waiting thus for a few minutes, he touches the spine of the patient lightly with the tip of the third finger of his left hand. The effect is to at once cause a rush of Force to the point of contact, imparting to the patient a pleasant tingling not unlike a mild current of electricity. Sometimes this sensation is so slight as to be scarcely noticeable, but with the continued treatments it becomes more marked. The Healer allows his finger to rest in one place for a few seconds, and then proceeds to touch the spinal cord from end to end with the finger of the left hand, causing slight but now unmistakable shocks to be felt by the patient, who complains sometimes of excessive warmth at the points of contact. This tapping should proceed for five minutes, at the end of which time the patient will be conscious of great benefit derived in the form of additional strength imparted to his system, due to the presence of Nervous Energy in added quantities to the nerves and their branches.

LENGTH OF TREATMENT.—After the current is established, as described above, ten minutes is the longest treatment that should be given, and after each treatment the Healer should wash his hands and dry them carefully. Before beginning treatment he should see that his hands are warm and slightly moist. If the hands are cold, clap them or rub them briskly together before applying them to the patient. If they are dry, moisten them

slightly with water, allowing free escape of the Force through the pores of the skin.

The Healer's Manner.—The healer always greets his patient with a pleasant smile and kindly word. His speech breathes a spirit of Hope for the sufferer, and his touch is magic to dispel suffering. His bearing is dignified and confident. In giving these treatments it is not necessary that the left hand of the Healer should rest upon the flesh of the patient, though it is better, and results are more speedy, to so arrange matters when possible. But it is advisable that the right hand should be next the skin. The left will establish the circuit quite satisfactorily outside the clothing. There is no fixed rule to follow in giving treatments so far as the position of the patient is concerned. Nor can it be determined beforehand, whether the Healer shall stand or sit. In this he must be guided by the most comfortable position for his patient. The treatments may be given with advantage when the patient is in bed; but a reclining position upon a comfortable couch will answer the purpose as well. In some cases the sitting position is the most satisfactory.

Precautions to be Observed.—When the Healer is ready to give his treatment, he speaks reassuringly to the patient, explaining what he is going to do, and setting at rest the fears which everyone will experience who enters upon a plan of treatment to which he has been unaccustomed. It is always best, until full confidence has been established, and even afterwards, to have someone in the room in addition to the patient. This gives to the latter a feeling of security, and the beneficent influence will be more easily perceived. The first effect which the patient will notice will be in the form of an increased warmth of the body, penetrating sometimes unmistakably to the extremities of the limbs, sometimes accompanied by a tingling of the nerves and a quivering of the muscles.

Increasing the Vibrations.—From the positive right hand of the Healer there often comes a slight but decided vibratory motion, as if the current were shaking its medium in its haste to enter upon its work. With practice in healing, these vibrations of the positive hand become more marked, due to the greatly increased flow of Energy from the palm and fingers. The Healer now advises the patient to breathe slowly and deeply, in order that the nervous system may draw into itself some of the Force from without.

The Crisis.—In all these treatments, the Healer looks always towards one certain effect, an effect which is known to physicians as "a crisis." Crises have been recognized in disease from very early times. A favorable crisis is attended by sudden re-establishment of the secretions and excretions. In the light of our knowledge of the effect of Vital Magnetism it is easy for us to understand that the checking of the secretions and excretions, which is a prominent symptom of internal disorder, is due to the interruption of the Vital current in its circuit. A removal of this interruption and a re-establishment of the current by the addition of nervous energy sets again in motion the glandular processes of excretion and secretion. At the establishment of the crisis the skin especially becomes bathed in perspiration and convalescence immediately follows.

The Force that Directs the Blood.—The Healer deals first with the nervous system, knowing well that the power of repairing tissue is primarily located in the nerve-energy of the body. In other words, the power to arrest disease and repair the body is in the nerve fluid before it is infused into the blood, and exists as a Force independently of the Blood. The nervous system exercises a prime influence over nutrition and all organic processes, and it cannot be accepted that the changes in nutritive processes observed to follow the application of Magnetic Healing are only due to the variations in the size of the blood vessels supplying the affected parts, although this is doubtless a factor in producing results.

Contrasting Medical Science.—Medical science has directed its efforts mainly to the selection of drugs which have in their action upon the system a sedative, anæsthetic and purgative effect. Thus the physician gives his attention to the treatment of symptoms, relying for the removal of the cause upon the effort of the system to expel matter foreign to it, and thus get rid of the "medicine" and the obstruction at the same time. Such a method must cause a smile. It is a confession that drugs are merely at their best intended to assist the intelligence of the body in driving out the intruder. The drug is a haphazard means of disturbing the Intelligence. It happens that the activity of the functions resulting from the introduction of the drug into the system is followed by a disappearance of the symptoms, the physician congratulates himself that he has found the

correct remedy and pays no attention to the fact that without Intelligence every drug must prove inert.

Surely, it is only reasonable to direct attention first to the controlling power, The Intelligence. Is it not better to act in union with that Intelligence than to disturb and irritate it? Is not this merely common sense? I am aware of the fact that medicines relieve certain conditions. Calomel, for example, acts upon the intestinal tract; rhubarb increases the peristaltic action of the bowels; opium paralyzes the cerebrum.

A Rational Method.—But the point I wish to make is that the functions of the body are primarily under the control of the Nervous system, and the rational method of treatment in any and all diseases is to reach function through the nervous system direct. Anything else is a slow and cumbersome method. Normal processes are most speedily established by the application of Nervous Magnetism in all disorders of the body.

Medical Methods.—When inflammatory deposits have been organized—have remained in the tissues until they have become hardened—many means are resorted to by physicians for their removal. This is confessedly a difficult matter by use of drugs. Electricity is used as an aid to the absorbents to take up the morbid accumulation; dry air at a temperature of 300 degrees Fahrenheit is sometimes applied; local applications of iodine, iodide of potassium, iodide of ammonium, and other drugs are used, though the iodides frequently prove most harmful; and finally the physician informs the patient that when inflammatory deposits have become organized they may be considered a fixture.

Magnetism Dissolves Deposits.—Magnetic Healers, however, have by no means concurred in this decision, and by directing their efforts to the controlling power they are enabled to re-establish harmony in the system and dissolve the morbid accumulations. There is a certain class of new and abnormal growth which baffle the physician and his armamentarium of drugs, but which yield readily to the application of Magnetic Healing. Such, for instance, is the excessive development of the epithelium of the sebaceous follicles in the form of verrucæ, or common warts. These are morbid growths amenable to the dissolving action of the vital current. Cancer, that most dread of all diseases, probably originates in this way, by the trans-

plantation of epithelial cells to connective tissue. These cells having in themselves propagative and creative power, cause the abnormal growth, and for this class of disorders the only remedy known is the knife of the surgeon. Valuable lives are sacrificed every day because the physician will not perceive that, where there is creative power, there is Intelligence. Where there is the *power to create* abnormal growths, there must also be the *power to check* abnormal growths. There *cannot be* growth without Intelligence.

Cure for Cancer.—The cure indicated for cancers and for all abnormal growths is the application of Magnetic Healing in its inhibitive form. The intelligence which directs the nervous energy in ordinary diseases to reconstruct and build up the tissue is employed in these cases of abnormal growth for the dissolution and disintegration of the growths, and speedy resolution of the abnormal accumulation into the blood, to be thence excreted by the system, follows the application of Vital Force.

Relieving Pains.—For all pain which is an inseparable symptom of disease, Magnetic treatment is the specific remedy. There is no form of pain which this will not dissipate, as there is no form of disease which it cannot relieve and cure. The attention of the Magnetic Healer is first directed to the relief of pain by the introduction of Vital Force through the nervous system, leaving the eradication of the disease to the beneficent action of the same agent, working in harmony with the nervous energy of the patient.

Medical science has pronounced quinine its great auxiliary in lowering temperature in fever, but I have yet to hear of a case where Magnetic Treatment failed to reduce pulse-rate and temperature in one treatment. It is not necessary for the Magnetic Healer to inform himself accurately regarding the exact degree of the body's temperature. It is very necessary that the physician should do so, because in fevers where quinine, antipyrin, jaborandi and kindred agents have been blunderingly used to depress the temperature, the thermometer informs the physician when to discontinue further use of the drug lest the depression of temperature be carried beyond the point of recuperation, and collapse occur.

Specific Treatments.

Let us give our attention now to the commonest diseases which you will be called upon to treat and show how each is to be dealt

with by Magnetic Healing, always remembering your previous instruction in the general treatments.

HEADACHE: Request the patient, if the face is flushed, to sit upright in a chair. Place positive hand (right) on the solar plexus, and left hand at base of the brain, above the neck, back of the head.

FIG 3.—TREATMENT FOR HEADACHE.

Retain these positions for five minutes. If the face is pallid, showing anemia instead of local congestion, request the patient to lie upon a couch with head very slightly raised above the level

of the body. After five minutes, remove the left hand, and touch the scalp and forehead gently with the finger-tips, allowing the fingers to trail gently over the scalp, down the back of the head, with a drawing motion, down to the first or cervical division of the spine. This relaxes the scalp, and relieves the pressure on the nerve terminals which produced the pain.

ASTHMA: A dyspnoea or difficulty in breathing, due to chronic nervous spasm. Let the patient sit upright in a chair, and keeping right hand as always upon the solar plexus, place left hand on spine, flat, between the shoulder blades for five minutes. Then remove left hand and tap the spine lightly with finger-tips from top to bottom, the cervical, dorsal, and lumbar divisions of the spine. Instruct the patient while you are doing this to relax muscles and breathe from the abdomen. The spasm will be immediately relieved.

INFLUENZA OR GRIPPE, COLDS: Lassitude and general depression, accompanied by pain throughout the body, and discharge of mucous from the nose.

Positive hand on Solar Plexus; negative hand on root of the nose and forehead for five minutes. Then trail the fingers of the left hand over the head of the patient from root of the nose to cervical division of the spine. Instruct in deep and powerful breathing from abdomen only.

CHILLS: Recurrent or intermittent, as in ague. Positive hand on solar plexus; negative hand on base of the brain, resting for ten minutes without tapping. Instruct in deep breathing.

FEVER: If there is delirium, positive hand on solar plexus, and negative hand resting for five minutes at base of brain. After five minutes, with negative hand, stroke spine without tapping from top to bottom, using only finger-tips to make the stroke with, lightly, until delirium passes. If there is no delirium, positive hand on solar plexus, and negative hand at base of brain, as before. Then instruct in abdominal breathing, deep, regular breaths, eight seconds in duration without holding the breath between inhalation and exhalation. Secure regularity in breathing, keeping left hand in same position throughout the treatment. Watch for crisis, accompanied by perspiration, followed by sleep. The fever has passed.

RHEUMATISM: An inflammatory condition of the tissues (causing pain by compression of nerve fibers), resulting in for-

eign deposits in tissues. Positive hand on solar plexus. Negative hand on seat of pain. Instruct in Deep Breathing.

SCIATICA: An inflammatory condition of the nerve substance itself. Treatment as in rheumatism.

NERVOUS PROSTRATION AND NEURASTHENIA: An irritable condition of the brain substance and nerves, due to imperfect nutrition through excitement and worry. Positive hand on solar plexus, negative hand resting at base of brain.

ALCOHOLISM, MORPHINISM AND COCAINISM: Treatments twice daily for one month. Watch these cases carefully. There is deterioriation of brain and nerve substance. Treatment by tapping the spine with fingers of left hand. Deep Breathing, and regular exercise by muscular contraction.

CATARRH OF HEAD, STOMACH, KIDNEYS, BLADDER: An inflammatory condition of mucous membranes. Treatment by positive hand on solar plexus; negative hand on affected part. Treatment by diet, deep breathing and exercise. Catarrh is always due to impaired nutrition.

CHRONIC CONSTIPATION: A condition of lack of peristaltic action of the bowels and habitual contraction of sphincter muscle of the anus. Positive hand on solar plexus, negative hand on base of brain. Fluids, five pints of cool water daily sipped at frequent intervals, deep breathing and exercise, cure every case. This is the commonest of disorders, and should be first attended to in the treatment of all diseases.

DYSPEPSIA: Irritable condition of the digestive organs. Positive hand on solar plexus, negative hand at base of brain. Fluids as above.

PARALYSIS: If on left side, due to injury to right hemisphere of brain. If on right side, due to injury to left hemisphere. Treatment, positive hand on solar plexus, negative on affected part, tapping forcibly with side of the hand to restore sensation. If paralysis is complete, affecting both sides of the body, treatment is by positive hand on solar plexus, negative on spine, drawing finger-tips from top to bottom to restore currents.

APOPLEXY: A suffusion of blood to the head, causing unconsciousness, and sometimes paralysis. Seat patient upright; apply positive hand to solar plexus, negative to base of brain, tapping spine from top to bottom..

BRIGHT'S DISEASE: An affection of the kidneys, which has not been satisfactorily met by the medical profession. Treatment by

breathing, and magnetism. Positive hand on solar plexus, negative on region of the kidneys.

DROPSY: A watery deposit in the tissues, causing swelling. Treatment, positive hand on solar plexus, negative at base of brain. Breathing and magnetism cure.

This lesson could be indefinitely prolonged, but sufficient instruction in treatment and the principles of treatment has been given to enable you to take under your care any case of disease that presents itself. Never forget to instil the importance of following the breathing directions given upon your patient's minds; since upon their earnest co-operation with you in much of the detail of Magnetic Healing their continued health depends. It is not sufficient to make your patient well; he must be taught also how to keep well, and prevent a recurrence of his disorder. In this respect Magnetic Healing fills all the needs of man..

MAGNETIZING BY THE BREATH: It was impressed upon you in the earlier part of this course of lessons that magnetic energy could be transmitted by breathing, and it remains now to show you how the breath is used in the act of insufflation as it is called.

HOT INSUFFLATION.—Insufflation is of two kinds, hot and cold. The hot insufflation is demonstrated by breathing upon a piece of flannel laid upon the seat of pain in the patient. The Healer puts his mouth close against the flannel and by breathing heavily upon it causes a sensation of great heat in the part. This breathing should be continued for several minutes, at the end of which time, in headaches, neuralgia, rheumatism, and in fact any acute pain it will be found that the trouble is very much relieved, if not entirely cured.

Before leaving the subject of hot insufflation there is a method by which the chronic constipation of the pronounced type can be entirely cured when using this process.

DIRECTIONS: At the pit of the patient's stomach covering the solar plexus, lay a piece of flannel about 6 inches square against the bare skin. Now bending over the patient, apply your left hand to the lumbar or lower division of the spine, allowing the patient to lie upon that hand, palm upward, pressing against the spine. Now apply your mouth to the piece of flannel and breathe through the mouth upon it, inhaling air through the nose. The effect will be to almost immediately start peristaltic action in the patient and a lifelong habit of constipation may be broken up in this simple way.

Cold Insufflation.—Cold insufflation has an exactly contrary effect and consists of blowing the breath upon the patient from a distance of several feet for the purpose of calming the nerves and clearing the brain. Cold insufflation is very useful banishing drowsiness and stimulating the nerves of the patient to increasing activity. It is not especially valuable in curing or alleviating pains, but is a good thing to use at the conclusion of a treatment in order to restore the patient quickly to the full activity of the senses. The breath in cold insufflation should be directed upon the forehead and eyelids of the patient.

How to Magnetize Objects: A very large part of the practice of the Magnetic Healer comes to him through correspondence from patients living at a distance and it is a matter of great importance to them that they should receive from the Healer articles magnetized by his force which can be applied by them to the seat of pain or for the cure of chronic conditions. You must understand therefore how to magnetize an article so that its curative properties shall be retained for the use of patients at a distance.

Preparing Blotting Paper.—One of the best and most easily handled articles for conveying magnetic force to a distance is blotting paper and the way to magnetize blotting paper is as follows: Take a piece of new blotting paper about the size of an ordinary envelope and sprinkle it on both sides with a few drops of water. Now heat your hands very hot by rubbing them together, shaking them, and clapping them with force one against the other, and then hold this blotting paper between the palms of the hands for two minutes impressing your concentrated thought upon the article, willing strongly that your magnetism shall be absorbed and retained by it for the benefit of your patient. So proceed with another piece of blotting paper the same size and having thus separately magnetized them, place the two pieces together, and hold them together between the palms of your hands for a minute or two. Now wrap them in clean white paper and post them to your patient, together with a letter giving full directions for use. In curing diseases of long standing, the paper is to be used by wearing it upon the part which it is desired to treat.

In Case of Sores.—If desired for the cure of a sore or ulcer of long standing a thick piece of cloth should be laid upon the sore and then the blotting paper laid over the cloth. It is better that no one but the patient be allowed to handle the blotting paper before it is applied in order that there may be no diminu-

tion of magnetism. It is possible to magnetize almost any object from a ring to a piece of raw potato, so that such objects will have curative properties, but the blotting paper will be found to answer most purposes.

How to Magnetize a Glass of Water: It very often hap-

Fig. 4.—Magnetizing a Glass of Water.

pens that patients require magnetism in liquid form and better results, especially in fevers and chronic rheumatism, can be obtained sometimes by the use of magnetized water than by any other

agency. Take a glass and fill it with cold water. Hold the glass in the left hand. Point the fingers of the right hand and the thumb upon the surface of the water at the mouth of the glass, but do not allow the fingers to come in contact with the water. Now direct your attention upon the glass of water, having previously heated your hands to allow the accumulation of nervous energy at the points of the fingers as in the preceding preparation of the blotting paper. Five minutes work will magnetize a glassful or a jugful of water, provided care be taken that the vessel containing the water has a wide mouth and not a narrow neck. The patient should be instructed to take the water in doses of a wineglassful every thirty minutes for the first day; every hour the second day; and a wineglassful three times a day after this. It is an interesting experiment to set before a patient two glasses of water, one of which has been magnetized, and allow him to distinguish by the slightly metallic taste of the magnetized water which is which.

TO PROFESSIONAL HEALERS.

If it is your purpose to take up magnetic healing as a profession instead of merely a personal and private accomplishment, I would give you a word of advice, in the form of "don'ts"—perhaps the shortest way.

Don't hurry or appear anxious.

Don't drop your calm, pleasant, dignified and confident manner.

Don't allow flippancy or familiarity to creep into your relation with your patients. Don't be austere or gloomy, however.

Don't neglect extreme cleanliness in dress and person.

Don't make your fees too small; rather make them as large as you reasonably can, but,

Don't hesitate to do plenty of charity work; take all the work you can get—it advertises you.

Don't accept a fee that your patient cannot afford to pay.

Don't accept a fee, except for your time, when you have failed, for any reason, to benefit a case.

Don't take any acute or critical cases unless they are thrust upon you forcibly and voluntarily. The present condition of medical laws in most countries permits physicians to slay their patients by the thousands, but if someone dies on a healer's hands, great is the uproar—from the medical men.

Don't handle contagious diseases, for the same reason.

Don't practice at all unless you have a sweet, clean and pleasant office or room in which to work.

Don't argue or theorize with anyone. Hold yourself good-naturedly above it, telling them if they want instruction you will sell it at so much per lesson.

Don't keep bad company or neglect the conventionalities of society, which are intended for the public good.

PART V.

Absent Treatments—The Power of Thought—The Purpose of This Chapter—The Force of Good-will—Avoid Self-distrust—The Law of Living—Natural Aids to Cure—Breathing for Health—Form of Breathing—Expressing Suggestions—Increasing Chest Expansion—Solvent Properties of Fluids—How to Drink Water—A Caution—A New System of Exercise— Stretching—First Exercise on Waking—The System of Muscular Contraction—The Proper Method—When to Use It—How Often to Do This—Corresponding With Patients—Write Personal Letters Always—How to Give These Treatments—The Reaction for Good Upon the Healer—A Final Word of Advice.

Absent Treatments.—In the course of a long life devoted to the cultivation of what is now known as the thought-force, I have had many opportunities of proving alike to the satisfaction of myself and of my patients that it is not only possible to project Healing Thought, which is the fundamental energy of life, to any distance, but that it is also possible to teach to others the secret of the power, if you please to call it so, which I have made my own. I know quite well that many of the readers of this present Course of Instruction have been led to believe that there is no other power at work in performing these cures by distant healing but the Imagination of the patient, or, the Expectant Attention of the patient. I will give due credit to the Imagination and to the Attention, but I must be allowed to retain my earnest belief that there is a force at work which is as much superior to the force of what is called Suggestion, or Imagination, or Attention, as the telegraph is superior to the mail service.

The Power of Thought.—I believe that Thought is Energy; that it is dynamic; that it is transferable; that it contains within itself potencies of good and potencies of evil; that I can injure by my thought as certainly as that I can cure by my thought. After eliminating all examples of cure which have occurred within my own practice which might be traced possibly to the use of the Imagination, or of Expectant Attention, or of simple Suggestion, I find an enormous number of cases which cannot be explained

upon any such hypotheses. The only explanation of such cures possible is that I was enabled to transmit Thought, Healing Thought, across distance in some manner, the mechanism of which is at present unknown to us. I do not expect to be able to teach you what Thought is, because if we knew that we should probably have arrived at the heart of the mystery of creation. I do not think that it will ever be given to man to know the composition of Thought.

THE PURPOSE OF THIS CHAPTER.—I want to teach you only how you may use Thought-transmission for the benefit of yourself and of others. If you know this, if you know how to do this, and how to use this power at will, you may be well content not to worry yourself about the composition of Thought or the analysis of Energy; it will be sufficient for you that you are enabled to do great good in the world. I think that you will find as I found that the projection of thought is an extremely simple matter. It is in my opinion so simple that its very simplicity has caused its amazing force to be overlooked in this age of difficulties surmounted.

THE FORCE OF GOOD-WILL.—All that is necessary in order to project thought successfully is the motive, the intent, the good purpose, the wish to help, to assist, some one sick and in suffering. This wish or this desire carries with it a full sense of power to do that which you wish to do. You can project thought *because you desire* to project thought, because your wish is good. It is very different in the field of action, but in the realm of thought you, a weak man or woman, are as powerful as the strongest; physically you may not be so, but in thought you are, I repeat, as strong as if you were physically whole and sound.

AVOID SELF-DISTRUST.—Bear this point very carefully in mind; throw out from your mind all self-distrust; do not believe that because you are yourself perhaps sick and weak therefore you cannot do any one any good. The reverse is true. Some of our greatest Magnetic Healers were by no means physically robust; but they, and all of my pupils, without exception bear witness to the fact that they gain strength themselves in the same proportion that they give strength to others; that while they send out to their patients and their friends, and even to their enemies, full currents of strength-giving healthful thought, they are constantly receiving back, as it were by a return current, renewed health, renewed hope and courage along the thought-plane.

THE LAW OF LIVING.—The philosophy of this work is very

beautiful. It aptly bears out the teachings of Christ. It is a casting of bread upon the waters which returns again and again. It is a giving of alms which is restored to the giver an hundred fold. It is for many the gate not only to physical strength and health but to the unfoldment of the higher life within. The development of the spirit along the thought-plane is very marked among those who give themselves in thought to the pursuit of this noble work.

Natural Aids to Cure.—We must not overlook in the treatment of our patients those material aids to physical health which are the mainstay of every reasonably conducted sanitarium in the world to-day. While I may believe with many of the best thinkers of the age that the practice of medicine as we know it to-day is largely an experiment and uncertainty, yet we must not disparage the great work of those far-seeing physicians who have made the practice of preventive medicine their study; who have given their time to the better knowledge of Hygiene, of Diet, of Massage, of Electricity, Water and Rest, preferring to work with the reasonable and simple means which nature has placed in man's way for the improvement of his physical condition, rather than to experiment with dangerous drugs. Chief among these aids to health I place the right use of Breathing. I desire you especially to instruct your patients in a knowledge of the value of the right use of the lungs to man. In the Bible the word "spirit" is used in place of the strict meaning of the Greek word "Pneuma," the Breath. The importance of breathing is never properly enforced upon the young; if it were, there would be in this country no such thing as tuberculosis; no such thing as consumption; since every physician will agree with me that no child is ever born into this world having consumption developed in him. A proper exercise of the lungs would absolutely prevent the development of the germ of this terrible scourge, and I therefore make it a most important point in this Course of Instruction that you add to your knowledge and to your form of treatment the points contained in the following paragraph, and instruct your patients along these lines, besides following them yourself.

Breathing for Health.—In order that your patient may get the full benefit of this course of treatment he must pay particular attention to three things. The first is the act of breathing, the second is the drinking of sufficient cold water, in very small quan-

tities but very frequently, to greatly increase the quantity of blood in the system, and the third is the form of exercise for invalids which I have found most suitable for all—for weak or strong, young or old. Let us begin with directions for his improved form of breathing. He has been in the habit of taking a great many short and easy breaths in order to supply his body with sufficient oxygen to carry on its work. He has not probably once in the course of the day taken one full inhalation and exhalation. He has not taken in just as much air as his lungs could possibly hold and breathed out to the uttermost extent of compression which the lung-tissue is capable of. He must begin to understand that exhaling the breath, thus removing carbonic acid from the lungs, is just as important as inhaling.

Form of Breathing.—He must begin to breathe from the abdomen, instead of from the chest. Breathe from the abdomen and carry it upward to the chest so that he feels that he is actually taking into his body all the air it can possibly hold. Let this be done gradually and without spasmodic jerkings of the muscles. Ten such breaths as this in the morning first thing when he awakes, long, slow, gradual, complete, breaths. If he should be a poor sleeper, and should wake during the night he must repeat this operation, remembering this comforting fact, that he will do his system as much good by a half-hour's exercise of this kind as though he were indulging in the profoundest slumber. This is the method which gives to the body oxygen to destroy waste matter and to give heat for the increase of the bodily temperature.

Expressing Suggestions.—With the expansion of the lungs he must say to himself, "I am taking in healing and strength with every breath"; every time he exhales a breath let it be with the words deeply thought, "I am getting rid of weakness, of disease and of pain." Get these formulas by heart, use them by day and use them by night; never forget them. Whenever he goes out from the house into the open air, he must take ten such breaths; complete inhalations and exhalations; breathing only through the nose. This will set the blood tingling and the heart beating powerfully and well, quickening the circulation and carrying life and health throughout the body. This will also prevent the taking of colds.

Increasing Chest Expansion.—You will be surprised how greatly the chest expansion will increase under this process of breathing exercise; in the case of dyspepsia too and all

stomach troubles the abdominal breathing is as beneficial as massage and is sufficient in itself to cure many obstinate cases. Oxygen also is a great solvent. It is good for rheumatism. It burns and destroys the deposits in the system due to imperfect elimination of waste matter from the blood. Pay particular attention to the benefits to be derived from the deep breathing.

Solvent Properties of Fluids.—Now as to water-drinking. This is scarcely less important than the breathing. Every human being should take at least five pints of fluid of one kind or another during the day or as near that amount as he can. Neuralgia, headaches, pains of various kinds and degrees, can almost invariably be traced to an insufficient supply of moisture for the body's operations. When the nerves are deprived of sufficient nourishment they cry aloud, and their cry we call pain. When the blood is not sufficiently recuperated by the drinking of enough fluids for the body's welfare it draws upon the supply of fluid which the nerves themselves require; the result is that the nerves are starving for lack of moisture, and while the patient may appear to the eye to be only slightly anemic, the trouble is increasing with the passing of the years and soon assumes very serious proportions.

How to Drink Water.—Water should be drunk without ice, in small quantities, a sip at a time, a teaspoonful or a tablespoonful at once, with short intervals between, and while any form of fluid such as weak tea, coffee, cocoa, chocolate, etc., with the exception of alcoholic stimulants, is good, cool water is best. The effect of this continual water drinking is to clear the complexion, to give weight to the body, to give purity to the blood, and strength to the individual. Almost immediately a great change will be noticed. The laxative effects will at first be very marked, but afterwards this becomes a matter of no inconvenience. The improved sleep, the stronger respiration, the better heart's action, the buoyancy of returning health are all to be largely attributed to this great cleansing agent, Cool Water.

A Caution.—Guard against drinking more than half a tumblerful at a time. Let there be a few moments rest between each teaspoonful or wineglassful, and the results will be unfailingly beneficial. There is no hour of the day when these instructions with regard to the drinking of water may not be followed. There is no hour of the day or night when this water-drinking,

conducted according to the plans here laid down, will be other than a benefit to your patient.

A New System of Exercise.—Having now attended to the refreshments, so to speak, of the body, let us complete the directions by taking up the necessary consideration of the Third Arm of the Tripod upon which the health of the body rests. This is summed up in what is known as Exercise. An invalid's idea of exercise is usually fraught with severe fatigue and some pain. The ideal form of Exercise which I recommend to you, and which carries with it no sense of fatigue whatever, is one which a few men have had the sense to copy from the animal kingdom.

Stretching.—If you have ever watched a cat stretching its limbs, and sharpening its claws, you will understand exactly what I mean by Pleasurable Exercise. I do not require you to go for long walks or to fatigue yourself by lifting heavy weights. You are only required to relax and contract the muscles of the whole body, beginning with the hands and ending with the feet. The special beauty of this form of exercise is that it can be performed just as well when you are lying down in bed as if you were standing up. It is as easy for an invalid to take this form of exercise as for a well person.

First Exercise on Waking.—The first exercise in the morning for you when you are practicing your long deep breathing is to throw your arms over your head while lying in bed, grasping the head of the bed and stretching arms and shoulders sufficiently to influence the heart's action to a marked degree during the intaking of the deep breath. You will notice the effect upon the pulse and upon the circulation at once. Then stiffen the muscles of the arms for a few moments and suddenly relax them; so with the abdomen and the legs; so with the feet. Practice this contracting and relaxing of the muscles, and practice the stretching of the body, especially from side to side during the day-time, taking a deep breath and bending over as far as you can bend on one side, then exhaling, taking another deep breath and bending over as far as you can bend on the other side. The effect will be to repair wasted tissue in the body, to bring about a quicker and healthier circulation, and to tone up the system to a better degree than would occur if you were taking outdoor exercise.

The System of Muscular Contraction.—The importance of exercise of a mild and invigorating type to the in-

valid can hardly be overestimated. There is another process somewhat similar to the foregoing, and not generally known to the public which is called the System of Contraction, and which is a simple method of developing the strength of the muscles by a purely natural process. Hitherto it has always been held by

FIG. 5—STRETCHING EXERCISE.

our instructors in physical culture as essential to the development of the body that there shall be in connection with the exercise carried out a large amount of fatigue engendered by the severity of the training undergone. As a matter of fact, fatigue of any kind is directly adverse to the building up of the body. At no

time should either a sick or a well person use his strength in lifting weights or in straining the muscles in any manner by walking, running, etc., to the point at which extreme fatigue is felt by the body.

The Proper Method.—What is known as the System of Contraction is simply a healthy method of inducing through the muscular system a feeling of rest and relaxation following upon the contraction of the muscles of the body, and here I wish you to particularly note that this form of exercise is to be used as a preparation for the Distant Treatment for health which are to follow.

When to Use It.—That is to say, this exercise should be proceeded with about ten minutes before the hour set for the Distant Treatment arrives. Five minutes should be devoted to the exercise, and five minutes to restoring the system by complete relaxation to its condition of natural receptiveness, or passivity, thus restoring the equilibrium to the nerve-centers, quickening the pulse and heart's action, etc. The exercise is to be carried out as follows:

Imagine that you are about to raise from the floor a considerable weight. You would naturally in order to perform such a feat strain your muscles to a high tension. Act exactly as if the weight were in front of you, stoop down to the floor, straining all the muscles of the body as if in the act of lifting the weight, raise yourself gradually to your full height and slowly with muscles still contracted bring your hands together over your head, stretching them as high as possible, and raising yourself slowly to the tips of your toes. Then with the muscles still contracted lower yourself from the position of standing on tiptoe until your feet rest flat again upon the ground. This is the first exercise, and immediately your feet are firmly planted on the ground relax every muscle, resting while you count five.

How Often to Do This.—As a preliminary exercise it will be sufficient for the invalid to do this three times only at one sitting, watching the effect upon the body. If there follows a sense of pleasant languor and lassitude, the exercise is doing the work it should do. It is not intended to really tire the patient, and if not carried to excess it will not have the effect of inducing fatigue, but will on the other hand result in bringing about that change in metabolism, and the reconstruction of cell life, which is necessary to health. As the patient grows stronger there are infinite varieties of this exercise which will commend them-

selves to him, remembering that the general law to be followed is never actually to raise any weight; never to use clubs or dumb bells or to impose upon the muscles anything in the nature of a strain. A surprising development in the physical strength will come about merely through this system of contraction and relaxation of the muscles of the body. It is a form of exercise which in a modified way can be practiced by the invalid during his return to health at all times of the day whenever he feels the need of slight stimulus to the circulation.

Corresponding With Patients.—Here follows the form of letter which you should send out to your patients. You need not cover all these points; merely insist that your patients shall think strongly of you during their treatment and shall co-operate with you in your desire to help them.

Absent Treatment, Case No———— Date————

Dear———:

Your application for Absent Treatment from me has been received and your case will be arranged for as follows: You will receive one Treatment each day of one hour, or two Treatments of half an hour each, whichever will be most acceptable to you. If you will kindly fix the time which best suits you when you can have one hour devoted to quiet contemplation without danger of being disturbed or interrupted I will arrange my time, having respect to the distance which separates us, so that at the hour you choose I shall send you strong currents of healthful thought. I desire you during the treatment to keep yourself as far as possible in a quiet, attentive attitude of mind, to sit in a comfortable chair or remain in bed with the eyes closed, breathing slowly and deeply, waiting merely for the effects which are to follow. Devote a few minutes before the beginning of each treatment to pleasant thoughts in a comfortable attitude of body and mind, thus preparing the way for the health-thought which is to come. This strong, but quiet, potential energy which is to be directed for your strengthening and healing is in part resident in yourself. I shall use the force that is within you, and direct it and develop it. You have powers within that you do not dream of. These powers shall be brought into action with your co-operation earnestly given, and the result will surprise you. There is no reason why you should not mention to others that you are taking absent treatment, but I beseech you to take for your confidantes only such persons as will be in

sympathy with the idea, otherwise you are liable to arouse discordance and criticism, which will interfere with the quiet soothing flow of the vital health thought. From this time on

Fig. 6.—Giving an Absent Treatment.

allow nothing but hopeful, pleasant thought and speech to engage your attention. If for any reason you feel depressed or miserable simply think of me and you will soon make yourself a positive

force instead of a negative. Begin to assert yourself, and to realize your own powers for good, instead of being as you have been merely an object of attack for disease and weakness. If disease has heretofore marked you out as a good victim make a bargain with yourself now that you will from this time on present a determined front to its attack, realizing that the power to resist its encroachment is within you, and that as you use this power you will find it grow and develop to your need. Do not be afraid to use the force which is your own. You must receive now the assurance of my personal regard, and believe in my earnest desire to help you. Write and tell me at what time it will be best for you to receive Treatment, and I will then communicate with you by post card, telling you just on what day your Treatment will begin. If there is anything in the case which you have not yet told me about, do so now that I may fully understand it. At the end of your month's Treatment I request you to report to me concerning the progress you have made.

Write Personal Letters Always.—This is the best form of letter which a Healer can send out to his patients. It is certainly much better that the Healer should write these letters personally than that he should have them printed, but I understand quite well that in the case of a large practice it is very difficult to personally write the many letters required. Nevertheless it should be done.

How to Give These Treatments.—I want to point out to you who are perhaps sick in body and who have taken up this line of work in the hope that in helping others you may help yourselves, that the projection of thought is merely an actual holding in the mind of a thought or idea of health. The manner in which you are personally to give this Treatment is as follows: *You are to sit in a comfortable chair in a room as much secured from noise and interruption as possible, close the eyes, and hold in your hand the letter of the patient whom you wish to benefit, or hold in your mind the name of the person and his request. Repeat quietly to yourself the name and address of the patient. Go over rapidly in your mind the symptoms of which he complains, and then repeat to yourself this formula or something like it; "This patient complains of sickness...I project to him my healing thought, and call upon the power resident in him to meet me in this work of restoring harmony to his system.. I cast out disease, which is lack of ease, and bespeak for him health re-*

newed and returning happiness. Let this request be granted. I call upon the Great Power of Good Thought, which is Harmony, which is Universal Health, to aid me to reach this patient, and help him. This is my earnest demand." Repeat again to yourself the name of this patient, and couple with it the talismanic words "Health," "Happiness" "Harmony," "Peace." The Thought so projected does, according to my belief, fully reach the patient and is absorbed by his mind. There it expands and works within him, much as yeast ferments in flour and water. It is not necessary that you should give up any length of time to the consideration of each patient unless you particularly wish so to do. The hour's Treatment is for the patient, not for the Healer, this time is allowed the patient in order that the Thought may have time to fix itself fully upon his attention, and, so to speak, work thoroughly into his system. *Five minutes and sometimes less is sufficient time for your part of the work.*

THE REACTION FOR GOOD UPON THE HEALER.—You will find it of especial value to hold in your mind the last thing at night the Health Thought for the benefit of some patient, whose case particularly appeals to you as claiming your sympathy and compassion. If you are in pain, such as treatment given to a friend will lighten your pain; if you are sleepless, such a treatment will be the speediest means of tranquilizing your own thought, restoring the nerve equilibrium, and introducing harmony into your own system; if you awake during the night, you may bear in mind that you can instantly reproduce sleep for yourself by calling up the affliction of some friend to your memory and giving that friend a Health Treatment.

A FINAL WORD OF ADVICE.—In every case I strongly advise you to inform your patients of what you are about to do. I do not for a moment say that you could not benefit them without their knowledge; I think you could; I think it is being done every day; I think that the Health Thought which is in its essence entirely good can give benefit without the knowledge or expectation of the patient, but I nevertheless think it better at all times to secure the cordial co-operation of my patients in this Treatment. You have now received full instructions what to do, and full instructions how to do it. It only remains for you now to apply this teaching.

Zoism

The Fifth Part in
Series "B"

Other Parts in this Series :—

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ZOISM

A

COURSE OF INSTRUCTION

IN

THE PHILOSOPHY AND PRACTICE OF THE HIGHER MENTAL SCIENCE FOR THE ATTAINMENT OF

Health, Happiness and Spiritual Peace.

Published by
THE PSYCHIC RESEARCH COMPANY,
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INTRODUCTION.

What seek ye? Happiness? Calm? Peace?

They are for you. They are yours. Claim them.

Wealth? Power? Influence?

They are in your grasp. Take them.

Abundant Physical Health? Freedom from Disease?

You *are* Health. Be it.

Knowledge? Wisdom?

The key to all knowledge is in your keeping,

Oneness with God? Certainty of Immortality?

You are of God. Immortal.

"The kingdom of Heaven is within you." "Seek ye *first* the kingdom of Heaven and all these things shall be added unto you."

The Power is within. Find the Power; then use it.

PREFACE.

This is the age of Thought. The time has come when men, seeking the light, turn to the New Thought for aid. They wish to live the life if by so doing they may receive knowledge in exchange for belief. They are ready now to pay the price; to conform to the Law of Life, if they may receive here the reward of seeking. The soil is ready for the seed. And they *shall* receive it. The promise of Zoism is fulfilled here and now. The bliss of the soul is not reserved for the dead. Happiness is for every human being. The cry of the heart for comfort, for a little joy, a little peace, surcease from pain, is answered—here. It is met by the New Thought teaching the oneness of God with man. It is a putting-away of the old weakness; the old supplication; the old fear, dread, shame, and a putting-on of the strength of Love; of the majesty of being born a thing divine; a part of God himself. May I not approach my creator, whose I am, of whom I am, fearlessly and without a hang-dog trembling? If I am in awe of him then I fear him. I fear his power, and this is not Love. But if I love him I meet him on equal terms and my spirit cleaves to him and from him I receive all things whatsoever I may ask. Have done then with fear. The God of Abraham, of Isaac and of Jacob is within you. Do you fear yourself? Are you afraid of any member of your body? Will your arm conspire against you? Will the head war against the heart? They are parts of you. You, too, are a part of God. Because you have been taught that you were born in sin must you forevermore believe it to be true? Because you know yourself to be imperfect now, is it impossible that you are potentially perfect? Because your mind is feeble, weak, your body sick, it is hard for you to understand that this mind is not *you;* this body is not *you.* You are a part of God. The study of Zoism will teach you the steps to be followed in unfolding the godhead within you to the end that *you,* the real *you,* may burst through the covering which you have wound about yourself and shine forth, the perfect soul in the flesh, master of all things internal and external, omniscient, omnipotent, the god you are.

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LESSON I.

ZONE, THE LIFE ENERGY—THE PURPOSE OF EARTH LIFE—THE ZONE MANIFEST—MIND AN INSTRUMENT—THE MIND MANIFEST—BUT ONE MIND—THE KEY TO KNOWLEDGE—THE STATE OF SUPERCONSCIOUSNESS—THE PURPOSE OF THIS COURSE.

ZONE, THE LIFE ENERGY.—When a child is born into the world he contains within himself three essentials: 1. Matter. 2. Zone. 3. Soul. Of these matter alone is visible and tangible. Zone is that which manifests itself as Energy, Life. It is not Energy; it is that which makes itself known as Energy or Force. The Soul is the pure and perfect simple. When the child is conceived this Soul is without personality or individuality. It is a part of God, the universal spirit of intelligence.

THE PURPOSE OF EARTH LIFE.—For what purpose, then, is this spark of the divine cased in human form at all? The answer is, *for the individualizing of the Soul.* That is the purpose of creation, and to this end all the trials and sufferings of a human being are experienced. That the new soul may *win back* through experience and knowledge to that perfection whence it came, *bearing with it a consciousness of its personality which makes it forever a Being.* So God becomes man, and even so man becomes God.

THE ZONE MANIFEST.—Zone permeates matter. Zone shows forth in motion. What is motion? We do not know. It is an effect. Force or Zone acting through nerve upon muscle, bone, sinew, gives us motion. Zone acting upon brain and nerve substance gives us mind. Zone acting upon mind gives us Thought. Mind is only an instrument. Zone plays upon it as the wind plays upon the swinging harp, and the result is the highest manifestation of Zone in you, namely, your Thought. Thought is a Force. It is a manifestation of Zone. It is an actual, existing thing. Mind is not a Force. Mind is a changing, shifting kaleidoscope reflecting experiences, accepting experiences, digesting experiences, ever and always.

MIND AN INSTRUMENT.—You must not worship mind. Worship only that which is changeless, that which is immortal, the Soul. Thought is everywhere. The Thought that is without you is a manifestation of Zone, which at present you are not concerned

FIG. I.—AN ADEPT.

with. But when Zone strikes upon *your* brain it evolves *your* Thought, and is then personal to you. Get rid, then, of the idea that you manufacture Thought. You do not. You simply emit the sound when the instrument, the brain, is struck. And the

condition of the instrument determines the sound; pure note or discord. You know that the brain itself is so much dead matter apart from the life that sets it in motion. There is no difference in material between the brains of a live and dead man. The brain, therefore, is only the organ. When this brain is infused with Zone, however, we have Mind with all its properties in process of development, and the first of these is Consciousness, the determining of Egoism, the stamp of Individuality. The child cries for food; it is manifesting its individuality. The plant shrivels in the heat; it is manifesting its need—the need for nourishment. There is Zone in both the child and plant.

The Mind Manifest.—The Powers of the human mind manifest upon three planes, to-wit:

The subconscious.

The conscious.

The superconscious.

In some philosophies which have become of late popular, because easy of apprehension, such importance has been accorded the subconscious mind that it has been held to be the immortal part of man! It is strange, indeed, that such a theory should find even a single adherent.

But One Mind.—There is but one mind, and its manifestations are but various exercises of its properties upon the different planes.

Subconsciously the mind acts as in instinct, as when we wink the eyelids to protect the eye; or as in dreaming during sleep; or as in the processes of digestion of food, etc.

Consciously the mind acts in Thinking, Determining, Reflecting, Reasoning, Imagining, in union with the senses.

Superconsciously the Mind acts in Perceiving that which is beyond the senses. Superconsciously the mind does not reason or reflect. It knows.

The Key to Knowledge.—Now we are coming to the key to all knowledge. I have told you it is within you. So it is. The key is in the super-consciousness. Make that state of mind your own, teach yourself how to enter that state at will, and all Knowledge, all Power, all Happiness, is yours, because—*the state of Superconsciousness is that state in which the Mind and Soul are one.*

The State of Superconsciousness.—Then the Soul, the All-Knowing, imparts its knowledge to the mind, and the mind becomes glorified, omniscient. Then that mind, glorified, illumined, reacts upon the body so that the face shines with a celestial light, and Power is drawn from the Source of all Power. When Moses talked with God his face shone. It was the state of superconsciousness manifesting externally in his body.

The Purpose of This Course.—The purpose of this Course of Lessons is to teach you how by steps you may attain that state of bliss on earth which has been foreshadowed in the lives of the greatest of the prophets, the Holy Ones, the Saviors, as they have been called—they who attained to oneness with God while yet in the body, and unto whom was given dominion over nature, over life and death.

LESSON II.

ILLUMINATION FROM THE SOUL—THE FORCES ACTING UPON THE MIND—THE SUM OF A HUMAN EXPERIENCE—THE MATURING OF THE INDIVIDUAL—MIND AND SOUL MUST BE CEMENTED TOGETHER.

ILLUMINATION FROM THE SOUL.—I have something more to say to you about the Mind before we proceed to the first step in Zoism. You know that some of our poets are said to be inspired; some of our great preachers are so lifted up by their eloquence that they seem to radiate an atmosphere of pure light as they speak. Some of you have been so exalted by tales of heroism and noble deeds that you have been "carried away," as you expressed it into a world of feeling beyond words. What does this mean? It means that a chord was struck in these cases which vibrated to the tone of the soul. Then from that soul was reflected—mark the word!—a little of that light which is its own. This light illumined the mind that caught the ray proceeding from the Source of Light. We express that state of Mind in the word Rapture. What gladness it is! What ecstasy! How far beneath us seem those pleasures of the senses which we have been wont to think embrace all there is of joy in this life. Ah, there is something infinitely greater than the pleasures which we grasp through the senses.

THE FORCES ACTING UPON THE MIND.—Now what fact do we glean from these glimpses of something beyond our reason? This: that the mind is in a position midway between two forces. One is the Soul, which is ever ready to act upon the mind when that mind is in tune to receive its message; and the other is the experience of the senses; the mind's own impressions from without; its opinions; its reasoning; its susceptibility to evil influences; its ignorance; its wilfulness, selfishness, etc. In brief, there is the Force that lifts, that elevates—that is the Force reflected on the mind from the Soul; and there is also the Force that darkens the mind; that weakens it; wounds it; hurts it; drags it down.

THE SUM OF A HUMAN EXPERIENCE.—It is this play of light and shadow that rounds out a human life. These forces that

make for evil are only good in disguise, as dirt is only matter out of place. It is through obtaining control over them that the mind begins to acquire from the Soul that power which we are all seeking; that very power which will bring to you who seek earnestly the three things you crave the most: Health, Wealth and Peace.

The Maturing of the Individual.—You may ask here, just at this point, why if the Soul has this Power, does it not illumine the mind at once, bursting through in all its glory, and forever smothering the evil in my nature that I may no longer find pleasure in anything but the highest? The answer is, because your mind and your Soul are Two, not one, until you have identified yourself with the soul by being worthy of it. It sounds a very homely thing in words, but the meaning is that you must make your mind a means of reaching the Soul. Perhaps for half your life you have thought that your Mind was you, or that you were your Mind, and then comes a longing, a flash, an inspiration, which tells you that there must be something higher than your mind in you; but you don't know what it is. My good friend, so far from your mind being the highest in you, we shall show you that you attain only to power and Happiness by governing this mind of yours; by making it obey you and do your will. Perhaps it seems to you that there are too many of you at this stage. You are worried to find that you have not only mind, but something which you may call the Independent Mind, which does not express the Will of the Mind, and finally, the Soul, which seems further away than ever.

Mind and Soul Must Be Cemented Together.—Comfort yourself. Though you are Mind and Soul now, you are but one in reality, and it is only that you may weave the threads of these skeins into One in Purpose that you have been born on earth. You are fulfilling the purpose of your creation. These Lessons are written to show you the Way.

LESSON III.

THE FIRST STEP—THE PRACTICAL NATURE OF ZOISM—COUNTING THE COST—WHAT ZOISM IS—PRESENTING DIFFICULTIES—THE REWARDS OF SERVICE—WEALTH IS ATTRACTED— HEALTH IS GIVEN.

THE FIRST STEP.—Instead of giving you this Course in Two Parts, devoting one to the Philosophy and the other to the practice of Zoism, I have thought it best to combine them and make each Lesson complete as we go along.

THE PRACTICAL NATURE OF ZOISM.—I do this chiefly because I would not have you feel that you have long to wait before reaping some advantages from this study. I will tell you what you are to do; then what you may expect from the doing, and *when* you may expect these results. This will show you that Zoism is no mere belief unsupported by Facts. It is intensely practical and makes no empty assertions whatever. It is founded upon pure reason, the highest guide we have in forming opinions, and when by the practice of Zoism you have found that certain things which I tell you will happen do happen, you will have warrant for believing that you are on the right track. If what I tell you does not happen, then only will you proceed in opposition to your Reason. My aim is to give your study the support of your Reason as you proceed. In other words, to prove every point made.

COUNTING THE COST.—Your first step, the very first thing I want you to do, is to *realize* what you are about to embark on. Turn it over in your mind, look at it from every point of view; there is no hurry; meditate upon what it will mean to you. Remember, first, that there can be no failure *unless you wish to fail.* Success is yours if you will but take it. Do not rush into this work in haste; do not permit a momentary enthusiasm to kindle you to practice these exercises for a few days only to lay down the book when your casual interest has died away. First, count the cost. There will be an absolute change in your present beliefs if you are orthodox in your views of the hereafter. That is no small thing. You may with justice say that if you follow the teachings of your church you will attain to salvation. It is

true, you will, though not quite in the sense you expect. But it is absolutely true that if you are as good a man *as you can be* you have before you a way of attaining happiness which is inferior to none. The Savior, Jesus Christ, pointed a way, if you have strength to follow it. But His way was not the way of churches to-day; nor were His words the words of preachers to-day. You need no higher teacher than your Bible if you will read therein the words of Christ and give those words the meaning they should have. Read them by the light of your own reverence for the pure and beautiful, and, again I say it, you need no other teacher.

What Zoism Is.—But Zoism conflicts nowhere with Christ's words. It is an amplifying of the teaching of Christ in its endeavor to set before you the steps leading to communion with God. But it is not the teaching of any church in that it claims for every human being potential equality with Christ as man, purified man; and potential equality with Him as a Son of God. It denies the power of any to save or destroy the Soul; and it looks with indifference upon the strife and intolerance of creeds and sects, knowing that in good time the crooked shall be made straight.

Presenting Difficulties.—Now, is it worth your while—I speak to you as if this were a mere business proposition—is it worth your while to know the Truth? Do you prize knowledge? Suppose that knowledge throws you out of sympathy with your friends, with your families, perhaps estranges some whom you love, is it worth having? Suppose it changes your ideals? Change of any kind is something of a shock to us; we love the old grooves so well. Can you face ridicule? Can you do without human sympathy? Answer these questions honestly to yourself before you begin to weigh the reward of your seeking. Count the cost first. Do not enter upon this study as upon a bargain-hunting expedition. Close this book here for a moment. If, after you have well weighed what has gone before you can say with truth, "I count the attainment of knowledge of the Truth cheap at such a price," then read on, beloved, and all shall be well. But be honest with yourself.

The Rewards of Service.—What are the rewards? Past all belief. Power and Peace and a gladness of the soul that is ever present with you. Health for sick bodies; joy for sick minds; rest for discontented, weary hearts; yea, and wealth for the

impoverished if they need it. How shall I make you see that when all the wealth of houses and lands is yours for the taking, you may not look upon its acquisition as so very much to be desired? You will reply with some humor that you will be pleased to have the opportunity of deciding this point for yourself. When the time comes, however, your memory will carry you back to what I have said before, and you will ask yourself, "Is there anything good in money?"

Wealth Is Attracted.—But for those who are now in dire poverty there is much to be gained from Zoism. That change in material conditions which will bring them ease from the petty cares of closest economy will be an advantage in giving them more time for labor in pursuit of Truth. Truly it is impossible for the Zoist to be distracted by small annoyances such as the want of a few shillings. He draws to him what he needs, and no force of circumstances, no obstacles of environment, can prevent his needs from being fulfilled. *How* he gets it will be explained later. *Why* he gets it may be made evident here. It is because he needs freedom from care for his development, and whatsoever he needs he has but to demand and it shall be given him.

Health Is Given.—And what for the sick in body, for the maimed, the deformed? Freedom from pain; a perfect physical body in exchange for the patched and worn-out coverings they have borne so long. New bodies for old. Verily, an inducement to seek diligently. We have here the secret which every magician of old sought in vain. The secret of perpetual youth. But the spiritual body manifest in the flesh is not for earth-joys only. It is won by aspiration; it is worn worthily. To outward seeming the flesh of the Zoist is the same as your flesh; but it was built by the Soul, whereas your body was built by the Mind. There is a difference; the difference between that which decays, grows old and dies, and that which is eternally youthful and as imperishable as the Soul that made it. These are some of the rewards. *The First Step is the Longing to Know the Truth for its own sake, irrespective of reward.*

LESSON IV.

The Second Step—The First Commandment—The Second—The Third—The Fourth—The Fifth—The Sixth—The Seventh—The Eighth—When to Pray—Effect of Meditation—The First Sign—No Radical Change—A Gradual Changing—The Keynote of Zoism.

The Second Step.—As the first step consisted of a pure thirst for knowledge, an attitude of the mind, so the second is like to it. It is an observing of certain simple commandments and is essentially a moral training.

The First Commandment.—*Thou shalt not injure any living thing in thought or deed, enfolding all created things in thy love,* is the first of these. This uproots from the heart cruelty in all its forms, implanting Love, the positive Force of Good.

The Second.—*Thou shalt speak only Truth* is the second. Falsehood in any form is a bar to progress; it defiles the mind.

The Third.—*Thou shalt not steal* is the third. It includes more than a protest against the debauching of the mind by theft; it establishes a recognition of the rights of others.

The Fourth.—*Thou shalt be chaste in thought and deed* is the fourth. Most deadly in its results to the student is incontinence. Promiscuous unchastity is here referred to. The sanctity of marriage, which in its highest form is the spiritual union of man and woman, is not condemned.

The Fifth.—*Thou shalt not receive gifts* is the fifth. To receive a present from another is to put the recipient in bondage of a kind to the giver. The practice of Zoism is to free the soul from all bondage, even from the chains of its own matter.

The Sixth.—*Thou shalt be clean of body* is the sixth. There can be no purity within if there is none without. A certain care of the body through frequent bathings is demanded.

The Seventh.—*Thou shalt be content* is the seventh. This is not so hard as it seems, because you are now upon the road to happiness. Practice just an attitude of calmness in the face of present difficulties remembering that they are soon to be sur-

mounted. The quicker you bring yourself to that state of mind in which your mind is serene and placid the quicker will your difficulties vanish. Say to yourself with decision, "I *will* be content. I *will not allow* anything to disturb me." Very soon this assumed calm becomes real.

THE EIGHTH.—*Thou shalt worship the Good* is the eighth and last. Worship is a word whose meaning we but dimly realize. We confuse it with the form of kneeling or the speaking of prayers. True worship is inaudible in its highest form; yet for your guidance in attaining to this form you may begin with that which is not unusual with you, namely, a form of verbal prayer. The prayer of the Zoist, to be repeated morning and evening in solitude, is as follows:

"Thou Great and Loving Essence of All Good whose child I am, strengthen me in knowledge and show me more clearly the Way. I love Thee for thy Tenderness to me. I trust Thee utterly and feel Thee near me always. I am safe in Thy hands and know Thou wilt guide me aright. Amen."

WHEN TO PRAY.—For the first week this prayer should be said night and morning and at the noon hour. Its daily repetition will impress its beauty upon the mind, and when the mind has grasped its essence it will have power to express it outwardly. Thus when we learn things "by heart," as we say, we know them in their details and we accustom ourselves to take them up in detail and examine them. During the first week of preparation you will find yourself often examining this prayer, meditating upon it, trying to *realize* it; that is what you are to do.

EFFECT OF MEDITATION.—Examine its meaning piece by piece and this meditation will so attune your mind that it will be raised in vibration to the plane on which new thoughts will enter the mind, and ideas which are quite new to you will be presented to your mind for consideration and reflection. Thus the first week is to be one in which there is no carrying out of exercise, but simply a preparing for that which is to follow by meditation on the commandments of Zoism and its Prayer. There need be no interruption in the daily routine of business—but when the opportunity offers withdraw yourself in spirit from the thought of business or pleasure and commune with yourself—be alone with your Soul. Seek the divinity within. You are really knocking at the door of the Soul.

THE FIRST SIGN.—How can you be sure even during the first week that you are on the right track? It is natural that you should be full of doubt. Watch then for this sign. There will be a change in your appearance. The expression of the eye especially will alter. There will be a greater tranquillity of the mind; a little of the gladness that is above the senses will have filtered in, and make its home there in your mind. The longing to know will be stronger, clearer, more insistent. Already the leaven is working.

NO RADICAL CHANGE.—You are not to withdraw yourself from your usual pursuits, or make any *radical* change in your habits of eating, drinking, sleeping, etc., at this or any future time, in the practice of this great science, Zoism. All great reforms are gradual. All *lasting* improvements are slowly accomplished. Where there is abrupt zeal there is too often abrupt backsliding. The keyword of Zoism is gentleness. Be patient. All is working for your good. Your own shall come to you. If you eat meat three times a day continue to do so *if the desire to eat meat is present in you.* When you gain more illumination that and other desires which are not for your highest good *will gradually leave you.* There is to be no mortification; no penance; no harsh uprooting of habits. It took years of mind-action to build those habits; they are not to be crushed in a day or the structure itself will be shaken to its foundations.

A GRADUAL CHANGING.—This is something you must learn now, namely, that the building of the soul-body in the flesh is to be *gradually* accomplished. How do you patch a house? With material added here and there. To build a new body wou must therefore supply the Soul with new material gradually. The architect can be trusted to do the work; all you need be particular about is that he shall be provided with the material to build with. Now for your encouragement remember this: *Every sweet good thought you have; every kind word you utter; every wrong impulse checked; every little wave of envy, greed, anger, hatred, jealousy, subdued during the day—all of this means so much good building material for the Soul.* And the Soul is quick to use this new material. That is how the effect of your first week's meditation and high thought is shown forth so speedily in your appearance. The work of rebuilding has begun.

THE KEYNOTE OF ZOISM.—I told you to make no *radical*

changes in your habits. Why? Because the building is to be done from within, smoothly and without haste. There is danger in the sudden uprooting of the old order. The fire may burn itself out. There must be no groanings and strife within. Remember the keyword, *gentleness*. As you advance in this work; as your body becomes more and more the physical expression of the Soul, these mind habits will fall from you *without* strivings on your part. As like draws to like throughout the world, so your soul-body will not ask to be fed upon coarse foods. You will notice first a contentment with fewer varieties of food. There will be first a simplifying of the diet, and gradually, very gradually, without pain or dissatisfaction, there will be a lessening of the *quantity* needed to nourish the new body. You need give this point no thought at present. The Soul will guard its own. Let it be your care now to ponder upon the Zoist's prayer, and to accept the commandments of Zoism as your standard of conduct. Read no further in this book for one week.

LESSON V.

THE THIRD STEP—WHAT THE PRACTICES ARE FOR—THE PRESENT RELATION OF MIND AND BODY IN YOU—THE PROCESS OF WORRY—FOR THE RESTORATION OF AUTHORITY—THE PRELIMINARY EXERCISE—THE PURPOSE OF THIS EXERCISE—PRACTICE IT AT ALL TIMES—THE EFFECT TO BE NOTICED.

THE THIRD STEP.—We are now ready to enter upon the physical exercises in Zoism, which are nothing less than the control of Zone itself in its simplest manifestation in the human body—the act of breathing. Zone is that energy which takes form in all bodily and mental functions, and the first of these functions, the most simple and at the same time the most necessary to the existence of the body, is the act of breathing.

WHAT THE PRACTICES ARE FOR.—The practice of Zoism is for the purpose of developing a control over the body and a control over the mind, thus leading the student to the control of nature and all animate and inanimate matter. First is established a control of that which pertains to the self, then a control of that which is without. We begin with the little things and through them reach the greater. Even at this early stage you must recognize that the preliminary exercise given you here is a means of educating the mind and controlling it. It is to be a development; a growth.

THE PRESENT RELATION OF MIND AND BODY IN YOU.—It will be well for you first to reflect upon the present relation in you of body to mind, and mind to self. First, your body is your master. Reflect upon that. It should not be so, but it is. Your body rules you. It has risen from the position of servant to that of master, and, like all pampered menials, it is daily abusing the authority it has usurped. Next reflect that so far from the mind habitually governing your body it does not even govern itself. It flies directly in the face of its own wish. For instance, you are worried and disturbed. You do not desire to be worried. On the contrary, you would give half your possessions to be free from this worry. It even keeps you from sleep, impairs your appetite and

undermines your health—all this flatly in opposition to your desire—and you say weakly "I cannot help worrying."

The Process of Worry.—Now what is worry? A process of your Thought which *seems to be* beyond control. A process of your Thought. And what is your Thought? The reflection of your mind. Well, then, if it is your Thought, it is a part of you, and will you allow the part to govern the whole? Must you be weak and rendered ill because your servant, your Thought, is rebellious to your authority?? Here is a laughable absurdity. You have relinquished the reins and the horses are galloping where they will.

For the Restoration of Authority.—There must be harmony in the mind. There must be a reign of Law and Order established from this chaos. There must be a putting back into their proper places of all the powers of the Mind before the Soul can accept it as its mouthpiece. That is the purpose of these exercises in Zoism—to reverse the order of things within as they now exist, giving the self union with mind, giving mind mastery over itself by which it fits itself for this holy union, and giving to the body just such power as it should have, viz., the power of expressing the will of its ruler. Body and Mind are both instruments. They are not rulers, though we have made them so. Let us reestablish in ourselves the Divine Order—the original plan.

The Preliminary Exercise.—Now to the preliminary exercise. Seat yourself in an erect position, holding the spine straight, and having repeated the Zoist's prayer, inhale *a full breath* through the left nostril and immediately exhale it through the right nostril. Then inhale through the right nostril and exhale through the left. Repeat again, inhaling through the left and exhaling through the right, and so breathe alternately seven complete breaths of inhaling and exhaling through each nostril—fourteen complete breaths in all. It will assist you in this practice if you close one nostril with the finger during its performance.

The Purpose of This Exercise.—This preliminary exercise is for the purification of the nerves and may be practiced many times during the day, but you must be careful to abide by its limitations. Do not seek to extend the number of breaths at any sitting. Fourteen is the number. This exercise following the prayer has a very calming effect upon the nervous system. It is really a prepa-

ration for the mind. During this exercise you must turn the eyes downward, waiting in thought for the mind to become calm. It will strengthen your confidence to note how, when you enter upon

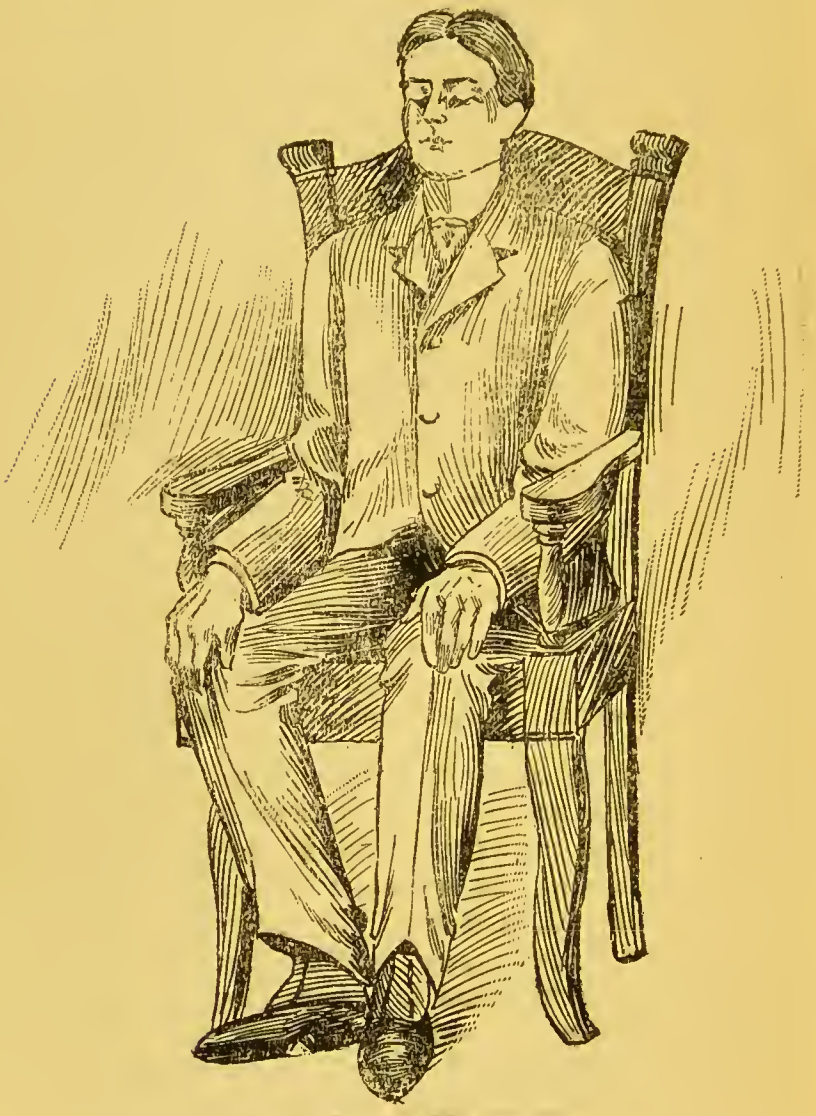

FIG. 2.—THE CORRECT POSITION.

this practice in a disturbed state of mind, a comforting tranquillity comes to you and you rise from it refreshed and strengthened.

PRACTICE IT AT ALL TIMES.—Whenever the opportunity offers itself to you during the day you may practice this preliminary exercise with benefit to yourself, prefacing it with the Zoist's prayer, and it must always be used as an introduction, or prepara-

tion for, the later exercises which have to do with control of the breathing and control of the mind. When you wake in the morning use this exercise, and when you lie down to sleep use it, and during the day use it as often as you please, and if you wake in the night use it; it brings repose. *It can never be anything but a comfort and pleasure to you.*

Practice this for three days before taking up the exercise which follows, and which is for the control of Zone in the form of breathing.

The Effect to Be Noticed.—The physical effect of this preliminary exercise will show forth *in an alteration of the voice. The tone will be fuller, rounder. In both woman and man the voice will lose its harshness and become sweet.* Note this. It is a sign to you.

LESSON VI.

WHAT CONTROL OF ZONE MEANS—THE FIRST EXERCISE PROPER—A DOUBLE PURPOSE—DEFINING THE PERCEPTIONS—WHEN TO PRACTICE—THE IMPORTANCE OF RETAINING THE BREATH—THE SECOND PRACTICE— THE THIRD PRACTICE—THE FOURTH PRACTICE—THE FULL BREATH—WHAT THE ACT OF BREATHING SHOULD BE.

WHAT CONTROL OF ZONE MEANS.—When the three days have expired you may begin the first of the exercises for control of the Zone. Let me show you in a flash what this word control means to you. When you absolutely control the action of Zone in you you govern it; it is yours to use as you will. When it is yours to use you can direct it whithersoever you will and it will obey you. Is your friend sick? You have power to direct Zone to him, curing him instantly of his sickness. Have you a desire in your heart? Your control of Zone *makes it your medium for conveying the wish in all its force to the object desired and it is yours.* It will come to you as certainly as that a stone which I throw into the air will fall again to the earth, and for the self-same reason—*because attraction or gravity is a manifestation of Zone, the Force you are learning to use.* Perhaps now you realize the importance of controlling this force within you.

THE FIRST EXERCISE PROPER.—This exercise consists of three practices, viz., inhaling, holding and exhaling the breath. During this exercise the air is inhaled through the left nostril only, and exhaled through the right.

After the preliminary exercise has ended continue to sit upright in your chair, and as you draw in the breath through the left nostril join to the act of inhaling the thought of the sacred word *Om*—pronouncing it A-U-M. Inhale this breath for four seconds, hold it for eight seconds, and exhale it in four seconds. With a little practice you will find it easy to make the word *Om* an audible accompaniment to the inhalation.

A DOUBLE PURPOSE.—We have a double purpose in thus controlling the breath: We desire to control the Zone, and we desire to so refine the perceptions that we can sense the nerve-currents in

the spine. While you are holding the breath, therefore, bend your thoughts downward upon the base of the spine and *think* that you are sensing the movements of the nerve-currents. You must learn to know the nerve-currents in your body. You must learn to *sense* the internal processes. Your mind has accustomed itself to dealing only with external sensations; you know absolutely nothing of what goes on within the body. You have read or been told that the circulation of the blood travels through veins and arteries in a certain way. You have noticed that when you strike your hand against table or chair a sensation of pain is transmitted to your brain, but you do not *know* by actual sensation how these processes are carried on. You feel only the result—the effect. This means is not within your scope of perception.

Refining the Perceptions.—It is very important, however, that your perceptions shall be made so fine, so subtle, so acute, that you become as well acquainted with your internal as with your external organization, because this is all necessary to your knowledge—to a government of yourself. Your first exercise, therefore, in *thinking* of the motion of the nerve-current in the spine is your first practice of looking within the body for knowledge of its manifestations. You are endeavoring to sense the action of the nerve-currents. Gradually, as your perceptions become finer, you will sense these currents in every part of the body and you will then acquire a knowledge of the body's workings. First we have to perceive or sense a thing. Then we begin to get power over it. The Mind should have power to control these nerve-currents. At present it has not, because it does not feel them. When it feels them it can begin to direct them. And these nerve-currents are also a manifestation of Zone. Therefore, you understand the importance of refining the perceptions by introspection.

When to Practice.—*This breathing exercise which has just been given you must be practiced three times a day if possible, at waking, at noon, and at eve or sunset.* If it is impossible to devote this much time to it skip the noon practice, using it only morning and evening.

There is no other breathing exercise to be followed in the practice of Zoism than this, and an ability to extend the time of inhaling, holding and exhaling of the breath is the sign to the student that he is progressing toward the goal. It has been sup-

posed by some that through deep breathing all powers may be attained. The fact is it is by the discipline of the mind in conjunction with deep breathing that these powers are attained. For ten days do not vary the length of this exercise at all. At each practice breathe according to the directions given, twenty of these breaths, inhaling four seconds; holding eight seconds; exhaling four seconds. After the ten days have expired extend the length of the breath gradually, *but do not increase the number of the breaths.* There is to be no exception to this rule. *Twenty breaths will be your limit of practice always.*

The Importance of Retaining the Breath.—Just as important as the act of inhalation is the practice of holding or retaining the breath as given in this exercise. In no other way can the student learn so well his power over the so-called automatic functions. That which is at first distressing becomes by practice so easy and natural of accomplishment that he learns from this breathing-exercise, and especially from the holding of the breath, according to directions given, that he has in the past been breathing, not as he *willed* that he should breathe, but as *he thought he must breathe.* There is a great gulf fixed between these two attitudes of Mind. The power of *retaining the breath* with ease is a sure sign of the beginning of the acquirement of control.

The Second Practice.—The length of each breath must be gradually extended as you can bear the work. For instance, when the ten days have expired, at your next practice inhale for seven seconds; hold for ten seconds; exhale seven seconds. Continue for one week.

The Third Practice.—When the week has expired begin then to inhale ten seconds; hold twenty seconds; exhale ten seconds. It will take a full week's practice before you can do this without effort. But by this time you will be sensing nerve-sensation in the body, and this will encourage you to persevere. Never miss an exercise if you can help it, because this is the most important thing in the world to you. If you cannot practice just at the same time every day do not worry about that—practice as nearly at the same hours as you can.

The Fourth Practice; the Full Breath.—Now when you can take this practice without effort you will be ready at a bound to take what is known as *the full breath of Zoism,*

namely, inhale twenty seconds; hold twenty seconds; exhale twenty seconds. This will take a month's practice before you can perform it with ease, and then you pass beyond the cramping necessity of *measuring* your breathing. Then your breathing measures itself, enlarging, extending, expanding, leaving your mind free to concern itself with any object or desire upon which you concentrate its powers, and your control over the act of breathing gradually extends in this way until you become unconscious of the inhaling and exhaling of air, so deep and effortless has the act become.

What the Act of Breathing Should Be.—When this time arrives you will have gone far toward the recreating of the soul-body with which the act of breathing is a feeling rather than a function; it is a delight in itself, a sense of power in itself. To you at present to breathe is neither pleasant nor painful; it is merely a necessary function; but to the soul-body to breathe is a joy, because that soul-body has etherealized all functions, and the calmness of the mind permits the *joy of living* to be sensed as a fact of almost tangible intensity.

I have laid down these fixed rules for measuring your breathing exercises for your guidance, because we shall not again refer to them.

After this we concern ourselves with the government of the mind, thereby increasing our power and knowledge.

Practice these Breathing Exercises till perfect before passing on to the following Lesson.

LESSON VII.

How the Mind Gets Power—Concentration the Key to Happiness—The Highest Function of the Mind—The Three Steps—The Practice of Attractive Concentration—The Five Objects—The Reason Why—Objections—How Concentration Is Accomplished—Moving Gradually On—When to Begin This Practice—How Long to Practice—What to Do—Directing the Subconscious—The Force of Assumption—When Results Are Seen—Concentration on Happiness—Effects to Be Noticed—A Wrong Interpretation of the Law—A Typical Case of Sorrow—You Are Not Sorrow.

How the Mind Gets Power.—All power may become resident in the Mind, because all power is the property of the Soul and the Soul is ready to give itself to the Mind in part or whole, according as the Mind can bear the light. The sun gives light to the moon, and the moon gives light to the earth; and even so the Soul expresses itself upon Mind, and Mind expresses itself upon Body. But this mind does not always reflect the Soul. Far otherwise. The purpose of Zoism is to turn the Mind toward the Soul, that it may *always* reflect the light of the Soul.

How is this to be done? By freeing the Mind from the powers of the senses.

How is this freedom to be brought about?

By concentrating the Mind.

So the purpose of Zoism is briefly to teach the Mind concentration?

Precisely. *With perfect concentration of the Mind comes all Power and all Happiness.*

Concentration the Key to Happiness.—That seems a tremendous statement to you. You have always heard of concentration from the time you were a boy at school; you were told then to "concentrate on your work that you may be successful." The admonition fell upon your ears, but its significance escaped you. *Were this concentration of the Mind habitual to all human beings, sorrow, pain and poverty would be among the impossible experiences of life.*

THE HIGHEST FUNCTION OF THE MIND.—It is only when the Mind is stilled in its diffusive activity that concentration is established. It is only then that union with the Soul and with God is made perfect. The highest function of the Mind is not Reason. The highest manifestation of Zone is Thought, but there is a higher function of the Mind. That function is called *superconscious perception* and is superior even to conscious Thought, being a blissful knowledge beyond Reason.

THE THREE STEPS.—Concentration of the Mind is the preparation for you to reach that state of superconscious perception. I can tell you when you will reach that goal—the superconscious state—*when mind and soul are one.* There are three steps which can be reduced to mathematical calculation in seconds:

When you can hold the mind void of all activity, void of all thought for twelve seconds, then you have attained the first step.

When you can hold the mind fixed upon the thought of Love for one hundred and forty-four seconds, then you have attained the second step.

When you can hold the mind at rest, realizing only one fact, the presence of the Holy One, for three hours, you have attained superconsciousness.

Do not think this is impossible. It is well within your reach: but you cannot do it to-day or to-morrow. Work patiently for it. It is worth your while.

THE PRACTICE OF ATTRACTIVE CONCENTRATION.—Now we begin the practice of concentration. What is the first step? To choose an object. We might choose anything as an object for this practice, but, bearing in mind the fact that you wish to see proof of the value of this practice to you as you go along, we will choose something which will not only start you in concentration but will also attract for you an advantage, a material advantage, corresponding to the nature of your thought.

THE FIVE OBJECTS.—You may choose therefore for yourself one of these five objects upon which you will concentrate: 1. Beauty. 2. Health. 3. Riches. 4. Happiness. 5. Knowledge.

If you concentrate on Beauty, you will receive Beauty.

If you concentrate on Wealth, riches will flow to you.

If you concentrate on Health, pain and disease will leave you.

If you concentrate on Happiness, joy will come to you.

If you concentrate on Wisdom, the gates of Knowledge will open to you.

THE REASON WHY.—And the reason for this is that by concentration you put the mind in touch with the Soul. That Soul which *commands, governs, attracts,* all things soever that it desires. This will not happen to you in a moment or in a day, but as the mind grows in power by concentration it becomes easier to attract the things desired; the mind becomes a tremendous battery of force. It is a very good plan to take up each one of these objects in routine during the first five days of the week, because all are worthy ambitions, and all are possible of attainment. Take Beauty for Monday, Wealth for Tuesday, and so on down the list. On the sixth day concentrate only upon the nerve-currents that you may increase your knowledge of the finer movements of the body, and on the seventh day concentrate only upon the Soul, the highest, because that day will be your Sunday or Holy Day. If, however, you desire one thing in the list over and above all others make that your object of concentration unswervingly for the six days in the week, changing on Sunday only, and continuing during the ensuing week.

OBJECTIONS.—But at this point you say "I do not know how to concentrate; whether to think of the object in a general way or whether to think of it as possessed by my friends, or whether to think of it as a word apart from its meaning. Am I to constantly repeat the word to myself in a whisper; what *am* I to do?"

I mention all these queries in order that you may know that all are wrong methods of concentration.

HOW CONCENTRATION IS ACCOMPLISHED.—You are to concentrate upon Health by identifying yourself with Health. You *are* Health. It is the body that is sick: not you: not even the mind is sick: much less the Soul. The power is in mind and soul. Health is there. Claim it. There is a sect of philosophers who deny sickness and claim that all is mind. They cure disease, but not by their philosophy which is topsy-turvy: they cure disease by affirming that disease is not: does not exist. But disease is a fact, as much so as that bone and muscles and nerves are facts. And disease is an effect: the effect of disharmony: interruption to the laws of the body's operations. The cure is in the power of mind and soul to restore harmony,

and because they have this power our good friends claim that disease is an error of belief only. Well, it matters little how they construe the law so they have even a slight grasp of it. The fact remains that mind rightly directed *cures* disease. Mind, wrongly directed, *creates* disease. Mind rightly directed *prevents* disease.

Moving Gradually On.—At the beginning of this lesson I told you that when you could hold the mind absolutely void of all thought for twelve seconds you had reached the first stage of pure concentration.

But before you attempt the attainment of this step or the steps following that, you must first control the activity of the mind by compelling it to think of one object only for a certain length of time; and for that purpose I picked out the five objects mentioned above.

Do not confuse concentration with reasoning. Concentration is the practice of *realizing*.

When to Begin This Practice.—This first exercise in *attractive concentration* may be begun after your first month of preparatory breathing-exercises has expired. It should immediately follow the breathing-exercise, and be practiced twice daily for the first month. After that the practice of attractive concentration, as it is called, because it is for the purpose of drawing material benefits to you, may be resorted to at odd times whenever there is in your mind a desire which you wish to have realized. Although I apportion the time for these practices to morning and evening you are not bound by this. If you are able to do so you may with benefit take up the practice four times a day: in the morning, before noon, in the afternoon, and in the evening.

How Long to Practice.—The length of time during which you concentrate, *apart from the time spent in breathing-exercises,* is thirty minutes at a sitting for the first month. After that the time may be increased to one hour, and beyond that there is no restriction. The Zoist is not bound by any rule of time. He concentrates when he will and for as long as seems good to him. He is not practicing, however, as a student, and you must go by rule until you too attain to independence of action.

What to Do.—Now we will suppose that you have finished your morning exercise of prayer and breathing and are ready to begin to concentrate on Beauty. You continue in the

same posture, sitting straight in the chair, and now breathing deeply and rhythmically through the nostrils. As a text you say to yourself slowly but emphatically, "I AM BEAUTY." And then, closing your eyes, the practice is begun. First, picture to yourself your face and form as you wish them to be. Then realize that they *are* changing according to your desire. When you have decided what it is you wish changed in yourself and what form it must take then you have nothing more to do but

FIG. 3.—REALIZING BEAUTY.

realize that the change *is* taking place. All your body, every part of it, is changing in obedience to the *undirected command* of the mind working upon the subconscious plane. That is a scientific fact of which you are well aware. There is loss and repair: loss and repair, change always: motion always.

DIRECTING THE SUBCONSCIOUS.—Now all you are doing in making beauty your own is giving an order to this subconscious mind to work along certain lines: to change matter according to your desire, instead of in a haphazard way. And you give this order to your subconsciousness, not by addressing it directly, but by maintaining an attitude of positive concentration upon the

change that is to be brought about, *assuming that it is already made.*

The Force of Assumption.—In other words, you first assume the fact, and later it becomes a fact. This is the philosophy of it. In its practice you will find that your mind, unused to this compulsory attention to one object, is drifting away into various byways of thought. Recall it as soon as you are conscious of its wanderings. For instance, your object is your own beauty:

FIG. 4.—REALIZING HEALTH.

that is your picture work: it is yourself as you mean to be that you must keep your thought intent upon. Are your cheeks thin and hollow? Picture them round and full. Is your complexion sallow? Think of it as rosy red. It will help you just at first to repeat to yourself after every wandering of the mind, "I AM BEAUTY," but after practice you will find your thoughts becoming daily more amenable to your control. And it may assist you just at first to write rapidly and repeatedly upon a sheet of paper the words "I AM BEAUTY," for the purpose of still more deeply imprinting the idea upon the subconscious.

When Results Are Seen.—And in a week—in one week—you will notice a material change in the direction you desire. Do not desist until you are in face and form the image of that picture which you realized yourself to be, and which you have become by the power of attractive concentration. You have wrought no miracle, although to your friends the results may seem miraculous. You have simply put into operation a Law of Being which anyone who understands it may use. It is a Universal Law; and therefore common to all.

Concentration on Happiness.—So proceed with any of the objects of concentration mentioned. If you seek Happiness: assert, maintain, "I AM HAPPINESS." Do not say "I am Happy," because that limits the happiness to the time being, but say, and *mean it* when you say it—*realize it*—I AM HAPPINESS—and take that as your point of concentration. I say to you in all sincerity that if you would enter the Kingdom of Heaven which is within you you must become as a little child. You must not mock or ridicule or condemn. You must abide by the Law, and the results will show you that my words are the interpretation of the Law. You have been afraid all these years to claim your own. You have been just as much afraid of your own ridicule as of the raillery of others. Your reason even now rises up and laughs at the whole process as absurd. But I tell you that your reason is worth nothing when it conflicts with Law, and Law is only the Rule of Effects. If what I say will happen does happen then you have an effect or a fact. Your reason is founded only upon facts. When you have added this fact to your knowledge then your Reason is compelled to accept my teaching, and henceforth so far from condemning this thing as impossible you say, "It is founded upon Reason." Beware then that you do not stultify yourself by condemning it hastily. Let the fools scoff, but do you gather knowledge. Your time is valuable.

Effects to Be Noticed.—When you have concentrated upon Happiness, though you began the practice with great sorrow in your heart, you will be comforted by the ministration of the Soul. You will come out of the concentration with peace in your mind, and also, note this, with the power to put off your sorrow from your thought. This sorrow has usurped your attention: it has dominated your mind: it has darkened the light of the soul: it has made you miserable, harassed; perhaps left you in such acute

anguish that you are unable to think: you can only feel—an agony. Dear friend, this is a pitiful state of mind, but if I can make you see that it is not meant that you should feel in this way these lessons will have done good in one important particular.

A Wrong Interpretation of the Law.—A dear friend of mine wrote me only yesterday that happiness was to be won only through much suffering. What a mistake! And for how much unnecessary misery is this same mistake, this same blunder, responsible! The Law is, *Knowledge is to be won only through much suffering.* Suffering is a teacher. Misery is a guide. For what? To what? To the eternal Truth that *you* are not *misery; you* are not *grief; you* are not *sorrow.* But you will be these things: you will be misery, if you identify yourself with this wave of the mind: if you do not learn to check your thought and govern: govern: not be tossed about like a straw, but look up and know that you are of God. I cannot leave this subject here without still further revealing to you the Law of Happiness. You will find it out for yourselves in time, I doubt not, for that is your divine birth-right, but if I can make it more plain to you it will set your feet to-day in the right path.

A Typical Case of Sorrow.—I must illustrate a point. You are suffering, we will say, because someone very dear to you has wronged you deeply. I speak very tenderly here because sorrow has a dignity and a pathos of its own, and though I know that the sorrow is a mistake I know also that it is very bitter, and very hard to bear. This sorrow of yours is not concerned with revenge; you have forgiven the wrong; you have forgiven the doer; but the pain is there, and though you do not analyze it it is pain that one to whom you had given trust and love could stab you in return. Now look a little closer. You feel the pain most because he, the doer, has withdrawn himself from your soul-plane. Perhaps you idolized him and now you are lonely. Is there not the hopeless poignant anguish of desertion? So you are lonely, left alone. You, a God, deserted and alone! Then you have been *leaning* upon a human being for light and life and love and peace. Why has this sorrow come to you? Can you not see why? You have been false to the Godhead within you; you have been building upon the sand; you have been dragging your divinity down, down, till it is identified with a human emotion: a sense of loss. You, a divine being, having in yourself All Power, All Happiness,

All Love, All Light, have identified yourself with a disturbance of the mind, a disturbance no greater and no less than laughter except as *you* make it greater or less. Oh, dear friend, stand up, and *know what you are, and who you are.* Be. Be the Soul: not the mind. Claim from the Soul even in your hour of bitterest grief that Joy and Life which is its essence, and look at your sorrow apart from you.

You Are Not Sorrow.—It is not *you.* Do not hug it to you. Claim for yourself its opposite—that which you are—Happiness. All evil and sin in this world are negative. They mean only that Good is absent. Even so Misery is a negative force, and is only powerful in the absence of its positive opposite, Happiness. You are Happiness because that is your Essence, but you are not Misery. Misery is sent you as an experience to teach you the Law. Drive out misery from your heart by concentration upon Happiness. Hold the thought. Remember that your purpose upon this earth is only *that you may learn to rest in and put forth your own strength,* and so stand erect, leaning on no one but God. We needs must love the highest when we see it. Can you not see it now?

LESSON VIII.

A Step Nearer the Goal—The Compelling Force of Desire—Change of Habit—The Working of the Leaven—The Developing Powers—The First Step in Pure Concentration—What to Do—What This Practice Means—The Second Step in Pure Concentration—What This Practice Aims to Teach You—To Break Down the Barriers—Length of Time Necessary for This Practice.

A Step Nearer the Goal.—After two months of this training you are ready for the higher practices in Concentration.

At this time if you have faithfully and earnestly followed these Instructions there will be many changes both in you inwardly and externally and also in your environments or surroundings. Realize now the truth that your environment is what you make it: there is no accident in life: there is no force in happenings of themselves: all things come by design: when in you is born the knowledge that health is yours by right upon demand as a manifestation of mental power then to you will health come. So to you will come beauty of form and feature if you seek it: and wealth if you seek riches.

The Compelling Force of Desire.—*Because your mind compels wealth to you.* Have done with worryings: with fear: with doubt: with weakening anxieties. *"Be still and know"* that these things are yours, waiting your claim upon them. The change within you is marked. There has grown Order out of Disorder, and this Order extends to your habits of eating. Perhaps you have been a free liver, fond of a good dinner.

Change of Habit.—You may still enjoy a good dinner, and indeed enjoyment is certain with you whether the dinner is good or ill. But the chief point of difference in the selection of your food is that if left to yourself a dinner of fruit and cereals is productive of more pleasure than was the most varied of repasts in the old days. Milk will be your chief mainstay. And you will find that as the desire for strong food lessens the mind becomes still more attuned to the spirit of Infinite Love brooding over the Universe. Yet you will note that you have not lost flesh during your training: rather the reverse. A clear eye, a smooth skin, a

face of peace and power reflecting a contented mind, these are yours—and these are worth having, are they not? There is never a contented mind which does not hang its banner from the walls that all the world may see.

The Working of the Leaven.—And working in union with this purity of the flesh, for you are still building the spiritual body, and will be for years yet, is purity of thought. The trained mind, taught to dwell with pleasure upon the good, turns as emphatically from the evil as it once was drawn to it. Now it will be noticed that impatience, anger, irritability very rarely come into the mind. Love is its abiding guest; and Love rules the Universe. So, too, it will be found that fatigue of body is much more easily borne than formerly. The new soul body which is forming has in it powers of resistance to weakness which the old body did not possess. There is an elasticity of step which was absent before this training of the mind. There is a feeling of buoyancy in the body which is one of the reflections, if you but knew, from the content and harmony within, *because the body is just what the mind makes it.*

The Developing Powers.—In the same way the mind is improved in its working capacity. The artist has powers of imagination, powers of conceiving and projecting ideas upon canvas which begin now to approach his ideal of what his work should be. The mechanic finds his powers of observation sharpened and his wits quickened. The student finds his intelligence broadened; his brain expanding with new powers of reasoning and expression. The woman finds the attractiveness of youth returning to her, the wrinkles vanishing; the suppleness and grace she demanded as her own returned to her. On all sides is seen this advance in expression or externalizing of the new thought. Well has it been named The New Thought. It is new and its works are new. Not that the student has attained—far from it. He has just begun to realize some few of the benefits. But having these he has cast aside all doubt, and is now prepared to follow the Light within. These are some of the benefits realized. Others are the power to govern pain in himself; the power to sense sounds, as of music inaudible to other ears; the power to see as in a picture events that are transpiring at a distance; the power to read the thoughts of others. The power to govern and impress others. He who has begun to govern

himself has begun the conquest of mankind through Love. First the control within; then the control without. But these are only dawning powers; they are embryonic merely; a promise of that which is to come.

The First Step in Pure Concentration.—You are ready now for your first step in pure concentration. Do not hurry the good work. *Live the Commandments.* Make their virtues a home in your minds. *Be them.* Practice your breathing steadily; practice your attractive concentration till you are perfect.

The second step in concentration is one of the three separate steps towards the state of superconsciousness.

What to Do.—You are to sit upright in a chair and keeping the eyes open you are to make the mind void of all activity, all thought, for twelve seconds. This is not so easy as it sounds. Are you counting to yourself? Then you are thinking of the task and wondering if you will hold out till the twelve seconds have expired. You must not count. You must only *estimate* the length of time you spend upon this—guess at it. Let it be either more or less than twelve seconds. Stop the practice as soon as a thought rises in the mind and begin again. Practice this frequently during the day. Practice it before you undertake any task requiring brain-effort. Note the reflex action of it—as the mind, held in leash, as it were, springs back to work the moment you let go with all its faculties superactive. Note the refreshment following this enforced calm. I will not dwell long on this point. Practice it continually, immediately following your other practices if you wish; because you have now reached a state of training when you can enjoy exercises which would have left you fatigued in the early days of your preparation. Fatigue is soon to be an effect unknown to your body and mind. Lengthen the time of this however gradually.

What This Practice Means.—It is a powerful exercise and means much to you because it is an instant and forcible separating of the mind from its functions. It is a control of Zone by arresting that Zone's action upon the brain—*holding the Energy of the Universe immovable at your will.* Extend this control gradually until you can still all activity of the mind for the space of thirty seconds, allowing no thought to come. Two weeks will be sufficient practice to attain this end.

The Second Step in Pure Concentration.—We come now

to an even more important practice; that of bending all the energies of the mind in one unbroken wave upon the quality of your Being—Love—for two minutes and a half or thereabouts.

As this practice is a preparation for that last step which opens the way to all knowledge it must be minutely dealt with so far as directions concerning details go.

What This Practice Aims to Teach You.—This is to be the *realizing of the quality* of your individuality, and not your quality alone, but that of all created things in their essence. God is Love. The Soul is Love. You are Love. The purpose of this practice is to make your thought more nearly the pure reflection of the perfect Soul within you than it has ever been before. Think of Love as a concrete thing, not as a principle. Realize that it means in you Harmony, Health, Happiness, Peace and all Content—a great Content, submerging all things else. You must not *think* Love. You must *feel* Love. That is what this exercise means. You must *Be Love.* You must be what you are—Love.

To Break Down the Barriers.—These series of exercises have been given you to break down the barriers which you have imposed between yourself and your mind, or rather which your mind has raised between itself and its perfection. But the obstacles are being removed, one by one, and this, one of the most beautiful and comforting of all the practices is also one of the most elevating in its effects. From this you will emerge, glorified, radiating the Light of Love from your face, in your carriage, in your thought—the reflection of the quality of the Soul within. Practice this exercise three times daily for half an hour at a time for the first month. Extend the time during the next month to an hour twice daily instead of thrice, and after that dispense with all question of time and practice it continually when you will and where you will.

Length of Time Necessary for This Practice.—But this practice must not be curtailed. This is the initiation to the highest step of all, and the building of the Soul-body must be nearing completion before the last step is taken. This practice of meditation upon Love must be continued for one full year of twelve months before the last step, the attainment of superconsciousness, is attempted. Prepare yourself thus to be worthy of the knowledge which shall be revealed to you.

LESSON IX.

THE LAST STEP, THE ATTAINMENT OF SUPERCONSCIOUSNESS—WHAT THIS STATE IS—WHEN THE LIGHT IS REVEALED—HOW TO PRACTICE THIS—THE VISIBLE EVIDENCE OF THE PRESENCE OF THE SOUL.

THE LAST STEP, THE ATTAINMENT OF SUPERCONSCIOUSNESS.—When Thought is merged in feeling; when all within and all without is Bliss; when the eye is incapable of tears; when the tongue has lost the power to wound; when the soul-body is developed; when sense-enjoyments are curbed; when body and Mind and Soul are of one purpose—then is the state of superconsciousness. Through this we reach eternal life in the flesh if we will it so; out of the flesh if that is our desire. The soul-body, glorified though it be, is but a covering for the Soul, and, having performed its work—the will of its master—may be laid aside to return to that matter whence it came. But the Soul, individual, personal, indestructible, made personal by its earth-experience, lives on forever, an expression of the God-head.

Greatly then we desire to enter this state, that to us may be given power over all nature, over our own mind and body, and over the minds and bodies of others.

WHAT THIS STATE IS.—The state of superconsciousness is a continued state of feeling, perceiving, knowing, without thought or reasoning. It is attained by a form of concentration which is entirely free from effort of any kind. There is no *consciousness of concentration.* It is the absolute surrender of the Mind to the Soul without conditions. And this Mind which bends all its energies upon a reception of the divine light from the source within is a very different mind from that which began the study of these exercises a year and a half ago. It is now a Mind of absolute harmony; having no fear, no doubt, no enslaving attachments, no wandering desires—a Mind in order and at rest. This is the Mind that is offered to the Soul. It speaks to the Soul thus: "Lo, I have conquered all things within for Thy sake. I come with clean hands and clean heart to claim my own. Show me Thyself that I may be one with Thee, the Holy One, for evermore."

When the Light is Revealed.—Then the Soul opens the door of its habitation never more to close it upon the Mind that has won the right to claim equality with it. Then Mind and Soul are One, and to this end you will labor diligently, as others have labored before you.

This practice is more blissful, more full of sweet assurances of success, than any that have gone before. It is now a joy to live; a joy to breathe; a joy to work; the meanest toil becomes dignified; the smallest duties become a delight, because the radiance of the Soul is shining forth, illuminating body and Mind, ever pressing home the unalterable truth that this is the union which is of God and which is complete unto itself, indissoluble.

How to Practice This.—Let there be no intrusion of other exercises when you are ready to enter superconsciousness. Go to your room, alone, and shut the door. Sitting erect, lift your *heart* in silence to God, repeating without sound the Zoist's prayer. After that practice the first step in pure concentration for a little while, closing the Mind to every thought. Then opening the Mind allow only the thought of Love to enter. Passing on further yet, enter the state of feeling. *Know* that the Soul is there.

The Visible Evidence of the Presence of the Soul.—There will be about you a celestial light; *a radiance which will be manifest to your eyes,* and which will enfold you as in a cloak. This is the sign that the illumination has come, and that the union is complete. Henceforth you will be close to God. From these experiences in superconsciousness you will come forth full of strange knowledge of things unseen. To you will be given the power of prophecy; the power to speak with strange tongues; the power to heal all diseases; the power to transport yourself from place to place at will, this being but a manifestation of control of nature; the power to lead all mankind into the way of Truth, and the power to hold everlasting life.

The purpose of your creation has been fulfilled and you are one with the Soul and with God.

LESSON X.

THE ZOIST—HIS TASTES—HIS SELF-SUSTAINING BODY—HIS MISSION—HIS POWER.

THE ZOIST.—The body of the Zoist is spiritualized matter, formed of particles refined in process of manufacture by the fire of his thought. The blood of the Zoist courses swiftly through his veins; the circulation is uniform. The nerves of the Zoist are in subjection to his Mind, and by the power of his Mind he directs energy or Zone to any part of his body that he wills. By similar command he projects his nervous energy upon others for their healing. He has learned first how to control and direct the Zone in his own body before gaining the power to project it from his body upon others; the one is the key to the other.

HIS TASTES.—The advanced Zoist has no desire for food that is cooked nor for the flesh of any animal. His diet consists of grains, fruits and water. Milk is only accepted by him during his time of probation as a link between flesh-eating and the pure diet of grains and fruits. Most of his sustenance for the body he derives from the air he breathes, drawing to himself Zone in abundant quantities from the atmosphere, thus replenishing his nerve-substance direct without transmuting the food he eats into the nerve-energy consumed in his day's work. To him, as his thoughts become less and less influenced by the body's activities, comes less and less the need of material sustenance in the shape of food, and eventually he reaches the state in which the physical body, truly refined from all grossness, truly spiritualized in its molecules is capable of existing eternally without other food than that which is drawn from the air.

HIS SELF-SUSTAINING BODY.—The physiological explanation of this is not difficult to receive, the more especially as an almost identical power of self-sustenance is given to some reptiles and inferior creatures. When the desire for food diminishes, the draughts of the body upon the air-food increases, at the same time the excretions of the body diminish until they cease in operation entirely, the supply of material food having been discontinued. Then the skin of the body becomes both a receiving and an excreting organ; the pores of the skin as well as the lungs assisting

in the act of respiration or absorption of air food, and the pores of the skin assisting in the excretion of the carbon of the body formed by the combustion of the oxygen. Later the nature of the excretions through the pores of the skin changes, the combustion having declined to a minimum. Then the Zoist possesses a body full of vigor and power, which supports itself without food, as we know food, but which is feeding every moment upon the source of all energy without; the Zone of the Universe. This is the physical body eternal and indestructible; the true covering of the Soul and a habitation worthy of the spirit of God.

His Mission.—The Zoist's services to the world are not blazoned forth with trumpet. Fame, as we know fame, is not for him. To praise and blame he is indifferent, because they have in them no significance to the Soul that knows. Wild animals are subject to him. His Love encompasses him as a shield and no harm can befall him. His mission is to enlighten the world by radiating pure and uplifting thought upon the ether by which he is surrounded, knowing well that in its good time some human mind in need of comfort will draw to itself this Thought by power of the attraction of like to like, and so, perhaps, be directed upon the Way to Life.

His Power.—Unto the Zoist who has attained, is given all power on earth. He, by his thought, can shield others from harm; he can heal the sick; he can restore life to the dead. He can still the tempest and the storm, because he has the faith that is born of knowledge. He is master of himself, and therefore he is master of Nature. Having faith if he say to this mountain, "Be thou removed and cast into the sea," the forces at his command will obey him. But he manifests his power in conformity with Nature's design. It is not his pleasure to do that which is contrary to Law and Order. He is himself a perfect manifestation of Law. He is without desires of the senses, or of the heart. He is without attachments. He loves the Good (God). He sees that every human being is potentially divine, and his work on earth is to assist others to reach the heights he has climbed himself. The peace of God which passeth all understanding dwells within him and he in it. With him is neither day nor night; seasons come and go; years and ages pass, but he remains unchanged, fixed, unalterable, in the companionship of God and angels, enduring as the Soul itself for all time throughout eternity.